

2.
An excelent com-
fort to all Christians,
againſt all kinde of
calamities:

No leſſe comfortable,
then pleaſant, pitie, and proſita-
ble: Compendiouſly compiled by
Iohn Perez, a faithfull ſervant of god,
a Spaniard (in Spaniſh) and now tran-
ſlated into Engliſh by Iohn Daniel,
of Clements Inne, with diuers ad-
ditions by him collected and
therevnto annexed.

17
MARKE. XIII.

All men ſhall abhorre you for my names ſake
(ſayth Chriſt) but he that endureth to the
ende ſhalbe ſaved. *Y R*

Peruſed and allowed.

AT LONDON.

Printed by Thomas

East, for William Norton: The. ix
day of Auguſt. An. Do. 1576.



O thankes be geuen to God our Lord,
that of his grace bath genen :
A key for vs to ope the lock
and let vs into Heauen.

TO THE RIGHT reuerend Edmonde by

the diuine grace of the deitie, Archbi

shop of Canterburie, Primate of Eng-
lande, and Metropolitane of the
same : Grace and peace from
God the father, and from
our Lord Iesus &c.

(..)



Emēbring my selfe (right
Reuerend) of the cōiunc-
tion or knitting together
of the members in one
perfect body, and finding
that by the healthsome
health that is had in eue-
rie of them, they haue the

greater ioy together vvith their head, and so
plūged in mule of the same, I called to mind
the maimed & bruised bodie of Iesus Christ
(vvhereof vve all are members) And vvhen I
had vvell considered the goodnes of almighty
God our purest and principallest Philiti-
on, & seene that he had ministred such me-
dicine therevnto, as made suche true health
so flantingly to florish in so many and such
a number of the members thereof, I vvas
moued to an exceeding delight : And as one
delight oftentimes bringeth in an other, so
did it happē vnto me, bicause of the perfect
health and soundnesse (vvhich I assured my
selfe

THE EPISTLE

self of by faith) that I vvith all the rest shuld
 see in the end, to come and be vppon euerie
 perfect limme, of the sayde spirituall bodie,
 from the head to the foote. But vvhen I had
 perused and perfectly beheld, how our most
 mercifull father vvvas glorified, in that Sodo-
 mitticall countrey, so sinfull a sincke of sin,
 the countrey of Spayne, by so faithfull a fel-
 lovv as vvvas and is the Aucthor of this my
 trauaile, in vvhom so valiantly the fountain
 of faith dyd flowe, I vvvas vvholly rauyshed
 vvith ioyes: But as the foote helpeth the left
 hand, the left hande the right hande, and so
 all together do help their head: Euen so I an
 inferior member, thought it good to partici-
 pate parcell of these my ioyes vnto your
 grace: vvhom I know to be a principal mē-
 ber in Christes church for a certaintie. I
 could declare vvherein if *Ars Adulandi*, had
 not abhorred me, vvhom also I haue ben al-
 vvwayes at defiance vvith. But he needeth not
 heere, for that it hath pleased the almightie
Iehouah that self sayd Phisitio so to encrease
 your spirituall health, that suche like fruite
 hath so corespondently proceeded, as by same
 hath bene manifested to many: and especia-
 lly in that it hath pleased hym the foun-
 tayne of all goodnesse, so to blase your
 faithfulnessse to the Queenes most excelent
 maiesty, that hir highnes setting you in that
 self same seate, which your grace (vnder God
 and hir excelencie) now sitteth & possesseth
 most worthily, your perfectnes is made ma-
 nifest to all. I am sure that some amongst
 such

DEDICATORIE.

such a multitude as shall & wil scan my doings herein, will accompt me fond, rude, and prodigally presumptuous, bicause that I (so simple) haue taken vppon me to present my selfe vnto your grace, with this so vvorthie a vvorke so rudely translated and penned: and so esteeme the lesse thereof bicause it is done by me, vvho of late (vvhilest mine exhibition lasted) did studie the commō lawes of England, & say by me as I haue heard a number of them say by others the professors of true religion: Lo, behold I pray you, heere is to bee seene a sedicious forver of errors in the church, he vv as of late a student at the law, a lustie youth, and novv for lacke of lyuing hee is become a clauvebacke amongst the heritikes & a prating protestant, (as though it vv ere not possible for a youth, or a student at the law to be a true professor of christian religion) although that a great number of Lavvyers be obstinate Papistes (the more is the pittie) yet thanks be to God, a many of them (to finall) are verie zealous of the true Religion (In Clements Inne the most parte are) But for an ansvere to all suche as shall thus impudētly defame me, I say as follovveth. Am I fonde doe they say, bycause I haue dedicated it to your grace, no surely: for vv hie, I am vv ell aduised and doe knovv that you vv ill accept it in good parte, for that I haue seene and marked very vv ell, euer sithes your G. comming to the Bishoprick of London, hovve that all the enimies to idlenesse and vice (or as many as you knevv) vv ere ad-

THE EPISTLE

uanced, and for the contrary the louers ther,
of and abhorrors of vertuous exercise, vvere
supressed. Your setting forth of vertue, and
punishing of vice hath much moued mee to
looke vppon my self, and made me to forget
that braine sicke and that lewde rule of lyfe
vvhich I haue hadde in the company of some
of those that vvil so play the gnatoes against
me behinde my backe : and hath altogether
moued me to this enterprise. I (though rude)
haue not done it vppon any point of prody-
gall presumption, but most humble haue I
done it, bending my selfe with all humilitie
to abide the gentle correction of your grace,
if in any thing I haue offēded therby (vvhich
my hope is I haue not) And although I bee
poore, doe lacke the vvorlde's goodes to lyue
vvith all, and therefore doe now and then a-
bide the bitternesse of the crosse of pouertie,
yet what then, it hath not made me a clauv-
backe of heritickes. A clauvbacke I abhorre,
and so I doe an heriticke also : the vvant of
liuing, I thanke God for, if it vvere his plea-
sure I shuld haue it, he hath inough for me,
I seeke not for it by flatterie, neyther am I a
flatterer. And agayne, I know that by so ho-
nest a qualitie, so godly an exercise as this is,
there is verie little to be gottē of the vworld,
or of any of the ministers therof : as of late I
proued by dedicating of a small translation
out of Spanishe (as this was) to the Lorde
Maior, and maiestrates of the Citie of Lon-
don, it is intituled a generall pardon for sin,
it was

DEDICATORIE.

it was well worthie to be receiued, and so it was of a certaine of the chiefest of them, and I contented therewith: but yet there were some, that when I was so readie to deliuer it, they were as slow to receiue it, and had as little leysor as those which are spoken of by Christ in the xiiij. Chapter of S. Luke: they were so busied with buying and assuring of lande, of farmes, of yokes of Oxen, with marrying of viues, & with vsurie, that they had no leysure to loke vppō my booke, nor yet to giue me God a mercie, and much lesse any part of their pursse for my paynes, but haue rather hated me euer since. The which hath not made me to think to gaine any vworldly liuing to enrich my selfe heereby, neither haue I done it to please heritikes with all, nor yet doe I think that my profession herein is herisie: for why I am sure that heritikes will be angrie with me for it: And as for the booke I will iustifie it with and against all Baalits, that will any way backbite me therefore) to be true and perfect religion (vnder your graces correction) according to the truth & true meaning of Christ our head. And as for the name of a protestāt (though not a pratling protestant) I am very glad to beare it at theyr hands: for in deed, I do protest & before god do vtterly abādō & forsake the diuill and all his vworks as I haue professed in my baptisme: and also I do protest, forsake, and (by the helpe of God) for euer doe renoūce Antichrist & all his members with all their diuillish doctrine and de-

THE EPISTLE

lusions : in such sort that if (as S. Paule saith) my soule bee not ouersoone desolued from my bodie, by the grace and fauour of God I vwill compyle and translate together greater volums, notwithstanding that the dispite of my backebiting enimies bee neuer so great, And yet surely there be these and suche lyke cōūterbuffetings of Sathan, as are sufficient (if the strength of Gods spirit vwere not) to discourage mee, and one cause is amongst the rest, for that heere in England, vvee are grovven to be lyke vnto the children of Israhell, they did loath & abhorre Māna, a most precious foode sent them dovne from heauen : and vve doe begin to loath the diuinitie of the scriptures, as sūweet a foode for our soules sent vs from the same place : so as the vvryters of diuinitie can scarce obtayne to haue their coppies printed : for vvhy, the printing of paganicall histories & toyes to mock Apes vvith all, are more profitable vnto the printer tovvardes hys charges, then are the bookes of godly instruction, suche is the vanitie of vs, the Lorde for hys mercyes sake amend it, and graunt your grace some pollicke dōuyce to redresse it if it bee possyble, Amen.

It may be, novv that I haue made this answer, to these and such lyke good fellowes as I haue before spoken off : that they vwill assalt me a freshe and saye, that I haue spent this trauayle for an other purpose, and that is, bycause I would shewe my skill, and so
finde

DEDICATORIE.

Ande falte with mee, for that I haue vsed no
 more eloquence. But yet they are deceyued,
 I haue not done it to any such ende, bicause
 I haue it not. I want the eloquēce of Tullie,
 and the helpe of Mercurie the God of that
 Arte : And againe wee neede none of them
 nor their helps herein, for that a professor of
 diuinity ought to speak properly & not elo-
 quently. And also it is not skil but good will
 that bringeth men vnto God. And therefore
 they that shal say, that I haue don it for any
 of those causes doe mee great wrong. I haue
 don it for three other causes, which is to say,
 for pollicy, loue, & hope; for policy, bicause I
 haue seen proued by experiēce, that he which
 is a weak Soldier, speedeth best vnder the en-
 seign or bāner of the best, strōgest, & valyan-
 test Captaine : I thought it good to play the
 lyke part, and so to shroud my self vnder the
 banner of your Graces protection, thynkyng
 thereby to be sufficiently armed at prooffe, to
 defende my selfe from the worst that eyther
 Zoylus, Momus, or Baalit, with all theyr
 companie can doe to mee. For loue, bycause
 of the exhortations that the Apostles Paule,
 Peter, & Iohn, haue in diuers places of theyr
 Epistles, incited me vnto : S. Iohn in the first
 Epistle and the third Chapter, after that hee
 had strongly perswaded that we should loue
 in veritie, & not in words, said : that vvhoso-
 euer hath this vvorlde's goods, and seeth hys
 brother haue need, & doth shut vp his com-
 passion from him, hath not (& is vythout)

A God of
 the Poets
 sayning.

Rom. 12. 13.
 1. Cor. 13.
 Ephe. 5.
 Iohn. 15.
 1. Pet. 2.
 1. Iohn. 3. 4.

THE EPISTLE

the loue of God in hym . I haue none other riches, wherfore I thought it good to bestow and distribute this amōg my bretheren, trusting they wil take it in good part. For hope, bicause I am persvaded that your grace vvil so vvell like of the booke, that my hope is I shall be greatly incouraged, so vvell to spend time heereafter, that in all godly doinges I shal reape the commoditie of so godly a patron. And that although my vvell doing bee not so vvel as I vvish, yet that your grace vvil say for mee, *in magnis et voluisse sat est* . And thus bicause you should not say vnto me, *ne quid nimis*, I vvill grovve to an ende : And though I haue not nor cā not so purely polish it as I wold, yet what thē, I do not dout but that it vvil be vttered vvel inough, bicause *vino vendibili suspensa hedera nihil opus*, vvherfore I doe fully finish. Praying, you of your gracious pardō for my tedious rudenes, and that it may please God to graūt you as much ioy, and felicitie as may be vvished to any, the true teaching of the scriptures, the loue and fauour of God and our most gracious Queene, long life, prosperous successe in all your graces affaires. And after the change of this life the greatest happines of all, which is life euerlasting. Amen. The. ix. day of August.

¶ Your graces most humbly
to serue obediently, Iohn
Danyell.

Egrotō dum anima spes est.

To the Reader.



Mazed mynde (O friendly Reader) is so fearfull & I am halfe afrayde to let you see this my synished tra-uaile: not for that I haue any doubt of your ioyfull recey-uing of the same, bicause I know the title therof, will draw you to the per-using of it thow out: the which don, I presume it will be & rather excep-ted and deteined, in especially of such as be or haue bene afflicted with any kynd of the crosses of Chyrist whatso-uer. Bicause & any such a one, should finde great profite therby: for why, in deed it is an excelent comfort against any kynd of calamitie. But surely if it happen into the hands of some such as I know: it wil be esteemed eue as pearle among swyne, & so to be com-pelled eyther to frye in the fyre, or els to rotte vppon the donghell. This (gentle Reader) is the cause of my feare: for that in the translatyng of it, I dyd fynde so precyous a Jewell

To the Reader.

Jewel therof as for a certaintie, if I should by fortune see it so evilly intreated, it would bring mee into an exceeding grieve & sorrow for the same: the cause why, is for that I am in a merueylous loue therewith, for the great profit I haue had thereby. This tyme twelue moneth by the greates goodnesse of God, I was visited with a greuous sicknes, the which (as many a one can tell) did tie and compell me to keepe my bed and chamber vij. or ix. weekes, I had read this booke in Spanish diuers times before, and had begunne to translate a parte thereof, the which, with the whole matter (deare friendes) in the booke contained, was no small pleasure for mee to remember: Surely it was my exceeding comfort. I vowed then to finish the translation therof, the which now I thanke God is done & ended, with a generall publication therof among you: beseeching you and euerie of you to whose handes it shall come, to peruse it diligently ouer, that ye may perfectly haue the same in mynde, so that

To the Reader.

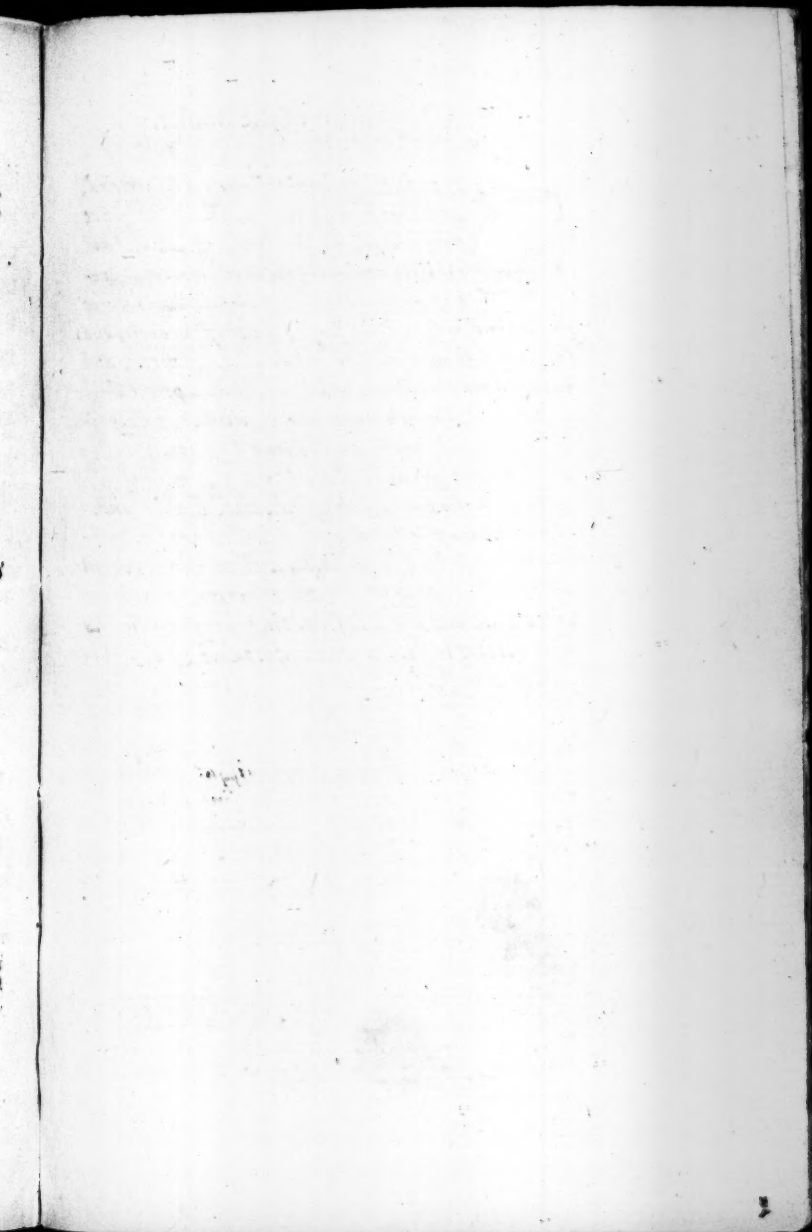
If need be, you may therby receiue consolation, & answer in my behalfe against as many as shall reprove mee in myne absence for my trauail therein. I am sure that some will reprove me and say, quam quisque norit artem, in hac se exerceat, let euerie man exerce his selfe in the arte or facultie which he knoweth, Sed stultus stulta loquitur, but a foole speaketh foolish things. And therfore as one that passeth not greatly what he sayd against me by any of them, I doe banish all feare and ware sturdie, considering that Audaces fortuna iuuat, fortune helpeth men of good courage, for Timidi nunquam Statuerunt ad tropheum, cowardes neuer got victorie. And therfore as one thus imboldened, I rest to abyde the batterie of any assalter whatsoeuer, trusting of your ayde as necessitie requyeth, the which if I haue, you make me yet more boulder to gyue a greater attempt.

Thus fare ye well.

John Daniell.

Faultes escaped in the printing.

Leafe, lyne page fault.			Correction.	
7	9	1	loquitor	loquitur
14.	16	2	not our selues	we our selues,
15	20	2	faciffie	facisse,
16	24	2	know	knew,
18.	11	2	is mercy,	his mercy,
36.	14	2	see him,	see in him.
eddem	27		vnhappie	happie,
40.	3	2	toffe,	toafe,
50.	5	1	as	vs,
52.	9	1	doost	doest,
57	8	1	we deprinued	we be deprinued,
57	6	2	captiuitie,	captiuate,
110	8	1	tyed,	tiered
112	6	2	so to be poped	so all to be poped,
113.	6	1	masters,	master
115.	25	1	were	are
128	6	1	we die	it die
132.	2	2	by their	by the
134	10	2	deserneth,	deserneth,
137	17	2	blasphemie	blasphemors,
142	23	1	Hrophet,	prophet,
eddem	20	2	cares,	cares from vs
145	5	2	triant,	tirant,
148	22	2	perisheth,	perished,
152	11	1	also,	and also,
153	20	1	There is, (we be not ignorant of that) which is superfluous bicause it is printed twise.	
154	9	1	doeth he,	he doeth,
155	27	2	sodaine,	so disdaine,
157	10	2	sheetes,	sheares,
158	3	1	byiause,	bicause,
159	14	1	Nembrothe,	Nembrothe,
eddem	5	2	much,	is much,
160	2	1	to the Israelits	his Israelits,



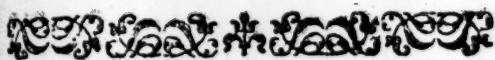
The Argument of the Booke.

THe Authhor heereof was a Spanyard, and liued in Spaine a countrey of great persecutio, by the spirit of God he did rightly vnderstand the scriptures, being greatly persecuted, hee doeth verie diuinely comfort hym selfe, giuing heereby the lyke vnto others in any kinde of calamitie, exhorting therewith patience, and doeth proue that patience bringeth experience, and that experience bringeth hope, and so loue &c. with a conclusion that great blessednesse is the ende of all. Also he doth expresse by shadowes, diuers kindes of cruelties practised by diuers Tyrants in parties beyond the Seas: with a plaine declaration of the constancie of diuers Martirs, that haue dyed by many kindes of death, truely testified by authoritie sufficient, so comfortable & delightfull as is possible. &c.

*In Mundo in cælis in perpetuisque tenebris
est labor est requies et sunt sine fine dolores
hunc fer, vt hanc speres illos conamene vites.*

G. R.





Of the wyll of God,

an entry into the comfort, with a perswasion to know the will of God perfectly.

The first Chapter.



The grace and peace of God our father, and of our Lorde Jesus Christ, be with you al that trust in his mercy, and that call vpon

him with a pure hart, desire his coming, and the setting forth of his glory. By the which may it please him to comfort vs all, and to geue vs strength by þe vertue of his holy spirit, against all the conunon temptacions, that we (which are partakers of his reconciliation) are afflicted with in this world.

1 Peter. 5.
8c. 1. 9. 10.

For that by the we might not be discouraged, but rather made constant til the end, in the grace þe god hath geuen vs to know his sonne Jesus Christe for the authour of our saluacion: and

Hebr. 7.
26. 25.

W. i.

ouer

An excellent comfort,

eueralsting aduocat befoze his diuine
maiestie, bicause we might haue by
his onely rightuousnes, a firme & sure
hope, to enioy wholly y^e eternall inhe-
ritāce, p^remised to all those which are
satisfied by the word of trueth. Amen.

1. Cor. 10,
& 13,

Math. 10.
& 29 30. 31
Plal. 113, &
4. 5,

Rom. 8. &
27, 29,

Collo. 1.
& 18,
Ephef. 1.
& 22-

God is so faithful that he wil suffer
nothing to touch vs, without his ex-
presse wil, whose potēcy & might, is wi-
out any determinate ende, equal with
his wil, for that he may & can all y^e he
will, & wil nothing that doth not serue
for his honour & glozy, & for y^e helth of
his chosen, which maketh y^e al things
how aduersse so euer they be, do serue
vs for our helth, welth, & prosperitie.
And for y^e god hath given vs of his cle-
mēcy Iesus Christ his sonne to be our
head, & made vs all mēbres of his holy
body, it is not possible (so being) but y^e
one of vs shuld feele spiritually y^e pain
& trouble of another, how far soeuer
we be distant a sondre corporally, bi-
cause y^e spirite of Iesu Christ (by the
which we his mēbres do liue) hath co-
ioined, knit & vnited vs moze nigher &
closer togither thē is y^e soule to y^e body
Forasmuch dearly beloued b^reth^r;

(according to my hope) y I am partaker of the mercy y we all shal receue, in the name & behalfe of y lord y dyd giue his lyfe for ours, I haue thought it good to rofort you in your afflictions, with the which you are troubled and oppressed in this world, only bicause you wold liue faithfully in Christ Iesu. For y quickned & strenghtened by y word of trueth, I am partaker of the ioy of your consolacion & comfort, & also of the firmnesse of your faith, for y I haue hope in his goodnes, y he wyll make perfect his worke in euery one of vs, in such maner & sort that by all wayes & meanes possible, he may be glorified, all be it we liue or dye, bicause y in lyfe & death he is our gaine & we his glory. The persecutiō y we suffer now at these dayes is cruel, very perilous & dangerous, for that they which persecute vs, are no Turks nor Pagans in their professiō, but baptised as we are, and that saye they haue a zeale and loue to god as we haue, and in that they vse and put in vre to afflict vs with, they doe it to serue god &

1. Timo. 3.
& 11. 12.

Rom. 14.
& 5.

Philip. 1.
& 20. 21. 22.

An excellent comfort,

to merit or deserue Heauen. (But greatly deceaued no doubt) wherefore we ought to procure to be so much the more certaine and sure of our vocacion and calling, & of the good will that God had and hath vnto vs, and that we do not doubt by no way nor meanes of the inmutabilitie and firmnesse of his diuine councel, with and by the which he dyd determine before the beginninge of the worlde to saue vs in Christ Iesu, in knowledge of whome dothe consist all our wealth, comfort, and consolation.

The want of knowledge & the doubt had hereof, is wont to, & doth engender great amasednesse, dismayinges, & troubles, in the myndes of some of the faithfull, it doth make them fearfull, weake, full of cowardise, sad, discomforted, mistrustfull, and doth put them into great forgetfulnesse of the benefites which they haue receiued of God. From hence doth also arise, growe, & springe, those deepe moorninges, groaninges, and sighinges, with the which many seeinge themselves afflicted for
the

Ephes. 1.
& 4.5
Collo. 2.
& 5.15.
Iohu. 17.
& 5.

the trueth, doe repent them that they
haue vsed their eares, heard, and be-
lieued the voyce of the Lord. Because
that they seeinge the aduersities that
doo succede & follow, by reason of pro-
fessing and confessing the name of Je-
su Christ, they call it guile and deceit,
and doe retorne againe to wallow in
the dirtie mire of their olde errorres,
and superstitions in which they were
before their calling, & doe become more
enemies to God, and more cruell a-
gainst the trueth, by meanes wherof
their last ending is woysse then theye
beginninge. And for the contrary, to
know the trueth thereof aright, and
well, and to haue the same prynced in
the hart, it dooth make the good christi-
an the stronger againste all kindes of
aduersities, and the more mightie to
warre and fight, magnanymously &
manfully, against all the might & force
of hell, and neuer more to turne his
shoulders to the enemye, but doth be-
come from day to day y more enriched
with heauenly giftes whereby he is
made the more exceptable to god. All

2. Pet. 2.

& 22.

Math. 12.

& 45.

2. Pet. 2.

& 10.

An excellent comfort,

that is against Iesus Christ in y^e world
maketh war & contradiction against
him, but yet he ouercommeth all vic-
toriously, and most triumphantly, by
the vertue and strength of his perfect
knowledge thereof. And how much y^e
more as it is printed in his heart, so
much y^e more shalbe increased his co-
fort in the time of affliction & persecus-
cion, more strong firme & constant in
aduersitie, more burning in desire to
be with god, greater in disdain of the
worlde, and of all the delights y^e reige-
neth therein, & know the better how
to sanctifie the name of the Lord, and
to demaunde with more seruent zeale
that his kingdome may quickly come,
because his enemies might be destruy-
ed wholly, and that he alone might be
obeyed and reigne in the consciences
of all those which he hath redeemed
with his most precious blood.

Math. 7.
24

Luke, 6,
48

What we were before our being re-
duced to God. Cap. ii.

If we dyd vnderstand how the sinne
which we dyd commit against God
in the beginning dyd leaue vs, after
it

it had once gotten powder & emperye
ouer vs, we should vnderstand aswel
how great the loue & goodnesse of him
was, that dyd redeeme and take vs
out of the same, and deliuer vs from
þe condēpnacion, so iustly due vnto vs
for it. The diuell by sinne dyd bzeake
in and destroy all goodnesse that God
had indued vs with, by the which we
were clērely knowen to be his owne
workmāship, he did blot out þe Image
of god which was graue in our soules
so that þe likenes of him by whom we
were created, was taken quite frō vs,
& we depriued of all kinde of holines
& rightuousnes, & also made strāgers
to all trueth & cleannes. He did leaue
vs without þe direction & libertie þe we
had to cōfort our selues w, in all thiȝs
by þe diuine wil of god. Finally we did
remaine voyde & emptied, of all those
gifts & graces, w the which God had
adorned, beŵtified, & enriched vs, to
be serued by: Bicause we might haue
him euermore to be our god, and þe we
might be known to be his childre, & by
þe effect of those his wicked works in þe

Genes. 3. &
2, 3, 4. &c.

An excellent comfort,

Fruites of
the Image
of the diuel

Rom. 8. &
29. 30. &c.

Titus. 3. &
2. 3. &c.

Ephes. 2.
&c. 1. 2. 3.
Collos. 2.
&c. 12. 23.

he dyd destroy in vs all þe good that god
had geuen vs : so that we remayned
full of all euill, that is to be abhored,
and contrary to god. For that the diuel
in place of the perfect picture, Image,
and likenesse, of him that was in vs,
did put his owne. And so we were ful
of all vnrightuousnesse of life, hypocri
sie, fornicacion, mallice, couetousnesse,
enuie, guyle, hatred, wickednesse, ab
hominable abhorrours & haters of god
and his trueth, proud, vaine glorious,
disobedient, vnfaithfull, without vn
derstandinge, altogether blynde and
without mercy, made at the last a pe
stilent picture euen like vnto the di
uell, whose captiues we were.

In the Epistle to them of Ephesus,
Saint Paule declareth, and in them
to vs, that such was our condicion be
fore God did call vs. And you sayth
he were dead by your owne delights
of sinne, in the which sometyme ye
walked according to the course of this
world, after the prince and gouerner
that ruleth in the Ayre, which is the
spirit that now woꝝketh in the chil
dren

born

dren of unbeloſe, amonge the which
 we all in tymes paſt haue bene con-
 uerſant, in deſires of the fleſh, and ful-
 fylled the wyll and mynde thereof, ſo
 that by nature we wer the childe-
 ren of wra-
 the. And thus he concludeth
 that in vs there was not one ſpot of
 goodneſſe, no: rightnouſneſſe, but that
 we were in all ſubiect to the diuell, &
 that all our delightes and pleaſure,
 was in naughtineſſe and infidelitie,
 ſo that all our woꝝkes were of y^e fleſh,
 corrupted and accuſed. Bicauſe that
 if the fleſh be an enemye to God, and
 not ſubiect to his lawe, no: may no:
 can be. All the woꝝkes that procede
 thereof is ſo like wiſe, and plaine de-
 monſtracions of the hatred of y^e truth,
 where with the hart ſhould be poſſeſ-
 ſed. And if that all humaine thoughts
 (o: thoughts of men) doe from the be-
 ginning tend to euil, all woꝝkes done
 by them, be of the ſame qualitie, euil,
 rōdempned, loſt, & prouokers of gods
 great indignacion and ire: ſo that all
 our euil commeth by nature. At the
 firſt we were the childeꝛe of god, now

Rom. 8. & 9.

Genes. 3.
& 2. 3.

An excelent comfort,

Ephes.2.
&.1.

Psal.14.&2
Psal.53.
&.2.4.

Psal.6.
&.10.11.

Psal.104.
&.3.

Psal.10.
&.7.

Prover.1.
&.16.

Psal.14.
&.5,6.

by sinne we are the childzen of his
wrath, that is, wholly lost, banished, &
disinherited of his riches & goodnesse,
& mozeouer enemies to all that dooth
please him. All of vs are corrupted &
abominable (saith y^e Prophet) there
is none that dooth good, there is none,
no not one. When being by sinne and
y^e flesh al corrupted, what may spring
& come therof but cursed sticke of such
efficacie, y^e it corrupteth all goodnesse
by y^e which it passeth. By reasoⁿ wher-
of we are compared by the same pro-
phet to an open sepulchre wher ther
is nothing but bodies dead & rotten, &
ful of worms, fro^m whence may no^t can-
come nothing, but suche cruel stincke
as dooth infect, corrupt and kill. The
mouth of this sepulchre is our throte,
as the said Prophet saith, & y^e we cary
y^e venom of waspes vnder our ton-
gues, bicause all y^e commeth out of the
mouth is of such force that it killeth.
Our mouthes are full of cursing and
bitternesse: we haue our feete swift
to runne to shed bloud, our wayes &
manners of liuing are mortal & dead.

ly, as well for that they kill, as also for that there is nothing in them but calamities and griefes, misadventures and mischiefes, which are plaine testimonies of our perdition. For in y^e miserable servitude of sin, in y^e which we wer tyed & detained, we did not know the way of peace, for y^e we did know nothing that might please god, whereby we might be reduced or brought againe to his frendship, we were destitute of the feare and righteousness of God. We dyd runne lyke unbrayled horses, into all kinde of wickednesse, if it had not bene for the vaine feare of men, we had committed openly and publickly all kinde of vice, which was hidden in our hartes.

Rom. 3. &
16, 17, &c,

A man after that the soule is departed from y^e flesh, ther resteth nothing but to bury the body, for that it is wormes meate. Euen so we, beinge deade in sinne and sinfull delighte, and God seperated from our soules, there remaineth nothyng but to be buryed in Hell, and to be made fode for eternall Deathe which we haue

An excellent comfort,

haue most iustly deserued, in suche wise, that if god would geue sentence definitiue against vs, & shut vs from the proceſſe of his goodneſſe and mercy, we ſhould be constrained, by our owne proper conſciences, to confeſſe and yelde our ſelues, to be well and rightuouſly cōdempned. Bicauſe our woꝝkes, our thoughtes, our deſires, hartes and all that we haue within vs, hath cōdempned vs and forced God vnto it: who will not ſuffer ſo much vnrightuouſeneſſe, noꝝ yet tolerate ſo great and monſtrous ſlanders of his truthe, and beſoty of his woꝝke, the which wer not our ſelues, befoꝝe our ſal into that eſtate ſo miſerable, all that was in vs, was matter and cauſe of iuſt cōdempnacion, and to ſturre vp the woꝝath and iudgemēt of God, by ꝑ which all ſhalbe deſtroyed and cōſumed, bicauſe that all was darckneſſe, malediction, ſinne, and the fruites of ſinne; deſoꝝmed, and extreme contrary, to that which God doth require of vs, in ſuch maner that we had not noꝝ cold not, doo any thing that

Iohn. 1. &c

5. 6. 7. &c.

that was good : for that we were euil Math. 12.
&c. 33.
 trese corrupted & rotten, which colde
 not bring forth good fruite, by reason
 whereof we haue bene wholly subiect
 to all the foresayde paynes and pu-
 nishments, curse & malediction that
 was due vnto vs, & there hath rested
 nothing but to be cut of from all the
 goodnesse of God, and put in the com-
 pany of the diuel and of his ministers
 all redy condemned.

Of our blyndnesse in times past.

The third Chapter.

Those woorkes which we hild
 for good, wherein we busied
 our selues most earnestly, in
 those tymes passed when as
 we dyd thinck to do god good seruice
 thereby : they were of such condicion
 and qualitie, that by them we dyd so
 offend him, y we brought our selues
 more deeply into the lake of perdition. Math. 15.
&c. 7.
 Then we fasted, we vsed discipli-
 nes of mens tradicions, we caused
 masses to be sayde, & often tymes we Esai. 29.
&c. 13.

dyd

An excellent comfort,

dyd heare them, we erected chappels & chāteries we prayed with prime and hōwers, we were full of deuocion for soules in purgatori, we did chuse dead saints to be our aduocates, to y^e deitie, that we might escape from y^e wrath & condēpnacion therof, by meanes of them. We dyd make vnfaithfull promyses and vnlawful vōwes, we tooke Bulles, we walked stacions & pilgrimages, we sought for pope antichrists pardons, we were awziculerly cōfessed, & dyd receue the Sacrament the oftener, that we might be accompted the moze holy, & merit saluacion the rather. We had them y^e would lende oz sell vs merits oz deseruinges, because that Death should not take vs vnprōuided. But what had we here by to present to god for to satisfie him for our sinnes, these and other the like thinges we did for to serue him with, & to obtaine grace & glozy at his hāds. But with thē all, although they were sēne & allowed of men, yet it dyd not open the kingdome of heauen, but rather cause it to be shut vp, & the gates

of hell to be set wide open. Bicause,
 that all that is most high, sublimate, &
 supreme, in estimaciō amōgst men, is Luke, 16,
& 18,
 greatest abhominacion befoze God.
 Who doth neither allowe noz yet is Dent, 12,
& 8, 16,
 well pleased with any thinge that he
 doth not commaunde. Neither doth Esaie, 1. &
14.
 any man do any thinge at all accor-
 ding to his will without his spirite &
 nourishment. Those things which we
 do to serue him cannot please him, bi-
 cause he hath condēpned them by his
 worde alredy for sinne. For that they
 procede of our own opinions, and the Rom. 14. &
1. 2, & c.
 opinions of our fleshy teachers, & not
 of the knowledge and loue of his holy
 will. For all that commeth not therof
 is sinne, as the holy Apostle doth tes-
 tifie. The summe of all that the lawe Math. 23,
& 37.
 diuine doth aske and require of vs, is
 to loue God with all our hart, and our
 neighbours as our selues, to do right,
 to loue mercy, and to haue faith. The
 woorks y^e we do vnder y^e tytle & name
 of holinesse, are not comprehendid in
 the lawe, they procede not of rightus-
 sounesse, mercy and faith, without the
 which

An excellent comfort,

Exod. 32.
Iere. 6. &
20.

Math. 5. &
19. &c.

Iohn. 9. &
15. 12. &c.

Gal. 4.
& 9.

which it is impossible to please God,
and therefore he doth throw them a-
way as wicked and euill, and we our
selues for most wicked and euill with
them. And then if the woꝝkes and sa-
crifices that he doth commaund in his
lawe, be not done according to his co-
maundement, he doth cast them out
for euill and abhominable, and sayth
that he is angry with them, & so an-
gry at them that he can suffer them
no longer. How much the more then
may he be angry, & accompt for euill,
those woꝝkes which he doth not co-
maunde, but by his woꝝd doth rather
expꝛessely foꝛbyd them. So that all
our fayned holinesse, is testimony or
witness againste vs, of our greater
blyndnesse and condemnation, and
will cause the wꝛath of God, to come
the sooner to rest vpon vs. Because it
was all idolatrie with the which we
dyd our deuocion. It was not to the
true God, for that we know him not,
but to those which were gods of our
owne imaginacion, fayned according
to our owne inuencion and false gods,
yet

yet dyd we beare the marcke of the true God, which was his holy Baptisme, in signe of fayth and fidelitie, & not to haue none other gods, but one, (the true liuing god) nor to serue him by none other rule, then by that which his word teacheth, yet we wer to him traytours, rebels, vnfaithfull Idolatours, alyed and confederate with his enemies, and giuen to all vnrighteousnesse and wickednesse, so that we might say with y^e Prophet, that if the onely mercy of God wer not, we had bene for euer vtterly consumed and perished together.

Of the loue of God, and of our calling, and the cause thereof.

The. iiii. Chapter.

WHat persisting and going forwarde in suche estate as then was ours, which was without Christ, reputed as aliens and straungers to the common wealth of Israell, and to the couenants conteinied in the testament and promise

Ephes. 2.
8. 12.

E. s. of

An excelent comfort,

Ephes. 2,
& 4, 5, 6,

We were
called by
the mercy
of God.

Rom. 5. &
8. 10.

of reconciliacion, boyde of hope, and
without God in this worlde. It pleas
ed him who is most ritche in mercy,
thozough his great loue wherewith
he loned vs, euen whē we were dead
by sinne. To quicken vs againe in
Chziste together with him, by whose
grace we be saued, raysed vp & made
to sitte together in heauenly thinges
thzough him, & not withstandinge (as I
say) that we were dead by sinne, and
at the bzimme oz bzinke of our con
demnation, yet he called vs to his
knowledge that we might haue lyfe
together in Chzist Iesus, and beinge
so farre from him, he called vs nigh
er by the polwer & vertue of his most
precious blood: And so sayth Saint
Paule in another place, that God dyd
set out and cōfirme his loue and cha
ritie in vs, for that we as yet beinge
sinners, enimies vnto him, and so iust
ly condemned, he dyd giue his owne
sonne to most direfull death, to recon
cile vs vnto him therby: and to make
vs partakers, of his rightuousnes and
sanctificacion. So that the whole
cause

cause of our perdition, was in our
selues, bicause that by vs, sinne had
his first beginnunge, for that we dyd
throw our selues, so voluntarily into
his cursed handes, who dyd dispoile
and robbe vs of all goodnesse. Where-
fore God so louing vnto vs, thought
it most necessary for our saluacion, to
take all vpon him selfe, for that we
might thereby, obtaine remission and
forgiuenesse of all our transgression
for euer. And that being at the first
true, the condemnation that we had
deserued, it might aswell be true, the
healthe and saluacion graunted to de-
liuer vs from the same. So the ho-
ly Ghost doth testifie vnto vs by the
Prophet Osea, sayinge, from thee
thy selfe O Israell, dothe procede
thy perdition, and from mee onely
dothe come thy saluacion.

Gen. 3. 6

Osea. 13.
& 94

And by the holy Apostle saint Paule
it is sayde: that when the beninge
kyndenesse and lone of our Saviour
God to man warde appeared, he sa-
ued vs, not by the workes which we

Titus. 2.
& 4. 5.

Bphei. 5.
& 2.

22. Tim. 5.
& 20

C. ij.

had

An excellent comfort,

From hēce
dooth pro
cede our
saluacion.

Genel. 3.
& 7.

John. 11.
& 17, 39.

had done (and are vnrightuous) but
conformable to his mercy, by y wash
ing of the regeneracion or new birth,
and renewing of the holy ghost, the
which he hath shedde abundantly vpon
vs by Iesu Chyriste our Saniour,
for y iustified by his grace, we should
be made heires thozough & according
to our hope, of the lyfe eternal. Wher
by it apeareth that of y calling by the
which God dyd by is mercy most piti
fully call vs vnto him, doth procede
all our health and saluacion. Bicause
as at the beginning God did make vs
of himselfe (without receiuinge any
helpe of our partes) and so gaue vs y
being of men, that we might be whol
ly his owne pure work. Euen so hath
he now called vs, and now that we
be called, he hath reformed and sanctifi
ed vs, without our helpe in any thing,
that we might be his children. If La
zarus were dead, foure dayes buried
and stincking in his graue, and coulde
not free himselfe therefro, but y God
dyd rayse him from death, & giue him
a newe lyfe, Much lesse may we free
our

our selues from death, for that we be captiuated and buryed so, by y^e help of sinne that we are much moze deade & stincking befoze God, then was y^e coz^rpozall body of Lazarous to the sighte of men. But as by the might, stréngth, vertue, and power, of that voyce, with the which Iesus Ch^rist dyd call him, he was set frée from y^e p^rison & stinge of death, purifyed of all coz^ruption, & restored to a new lyfe : euen so we, by the voyce of the same Lorde, are ray^ssed againe to a new lyfe. Bicause god doth call those things which are not, as though they were. For by the efficacie and strengthe of the voyce with which he doth cal, he doth giue a new being. For the euill being of a sinner, is as no being befoze god. But in cal^rlinge himselve to mynde to call vpon God, with a feruent, fearefull, and louing heart vnfayned, his louinge almightifull kindenesse will giue him a diuine essence, participated & ioyned with the same word, with the which he called him, when as he had no sufficiencie at all, to do y^e wo^rk^s of lyfe.

Rom. 4. &c

17, 19, 24.

Ezech. 37

&c. 21,

An excelent comfort,

Pfalme. 59.
Eccl. 2. 4. &c.

Isai. 65.
Eccl. 1. 2.
Rom. 10.
Eccl. 20. 22,

Iohn. 8. &c.
3. 3. &c.

We our selues, in the estate which we were, could not by any meanes do any kinde of thing, that might be pleasant or acceptable to God: but dyd continue still sleeping, possessed of death, without any feeling of lyfe. We dyd not call nor seeke vpon God, but were of the numbre of those which Dauid hath spoken of before, which haue not knowen God, because we called those dead which liue, & dyd seeke the things we knewe not. And therefore it was sayde by the Prophet Esaye, I am founde of them that haue not sought me, & haue appeared manifestly to those which haue not asked after me. For that we should vnderstand y he onely did seeke vs, dyd call vs, and giue him selfe to be knowen vnto vs. Yet we in y meane tyme were drunken with oblivion, buried in sinne & in all kinde of wickednesse, & also were possessed with the diuel, whome we dyd obey: in such sort, that we accounted his counsell and woorkes, for the vphouldinge and rule of our lyfe.

The cause why, that God dyd so call vs,

vs, out of that duskye darckenesse in
the which we were, to his admirable
light, was onely the loue that he had
to vs in his sonne Iesus Christe : by
whome he dyd determine to saue vs.
By Christ Iesus sayth S. Paule we
are chosen, to the inheritance, prede-
stinatē accordig to y^e purpose of him,
which doth & will all thinges, confor-
mable to y^e counsell of his diuine wil,
so that we which doe put our trust in
him, should be in all thinges for y^e set-
ting forth of his honour and glory.

Osea. 2. &
23.

1. Peter. 2.
& 9. 10.

Ephes. 1. &
4. 5.

Colos. 1. &
26, 27.

Of the cause of our calling and
redempcion. Cap. v.

By the purpose & coun-
sell of GOD, which
he dyd ordeyne before
the beginninge of the
world, that we might
be partakers of his
healthe and saluacion, is the cause
why he suffered vs to fall, that wee
might be made knowen vnto his son:
by whose merittes we should be made

C. iiii.

accep

An excellent comfort,

1. Peter. 1.
2. 2. 30.

acceptable vnto him. Sainct Peter sayth, that we haue bene elected and chosen according to y^e foreknowledge of God the Father in sanctification of the spirit, to obey him and to be cleansed & washed in the blood of his sonne Iesus Christ. Sainct Paule considering y^e goodnesse of god, for his benefits (so much undeserued of men) doth giue thanks vnto him for himselfe, and for all the faithful, that haue bene called to the participation thereof, and sayth: Blessed be God the Father of our Lorde Iesus Christe which hath blessed vs with all maner of spiritual blessing in heavenly things by Christ according as he had chosen vs in him befoze the foundation of the worlde was layde, that we should be saints without blame and irreprehensible befoze him through loue, and ordeined vs befoze through Iesus Christ to be heires vnto himselfe, according to the pleasure of his good will to prayse the glory of his grace, wherewith he hath made vs acceptable in his beloued.

Ephes. 1.
3. 4.

2. Cor. 1.
3. 4.

1. Peter. 1.
3. 4.

Our callig

So by the meanes that god hath elece
- tē

ted and chosen vs from y^e beginnunge in Iesus Ch^rist, is the foundation vpon the which is grounded our vocacion, by y^e which we wer called in time, to ioy a participacion of that ioy and those good thinges, for the which we were elected, whereby we may perceiue that how firme soeuer the foundation of our blessednesse is: even so firme and sure is our vocacion & calling, so firme & true is also the iustice, rightuousnesse and holinesse, of heauē, which by meanes of our calling is communicated vnto vs. We could giue nothing to god for our election, bicause that he dyd electe vs before our essentiall beinge, and when as we were not. All the whole cause of our election was onely in Ch^riste Iesu, there was nothing in vs wherby we might be called, nor yet nothinge wherby we might be iustified. Bicause (as it is afoze sayde) we were so fully possessed of the diuell, and of sinne: that euen of iustice we were allotted to an estate, so naked and miserable as might be thought. Wherefoze of force

is groundē
vpon the
election of
God.

Math. 26.
& 1. 2. 3. &c.

Christ is y^e
onely cause
of our elec-
tion.

An excellent comfort,

John. 14.
& 6, 21,

Colos. 3. &
13.

Ephes. 1. & 7

1. Cor. 1.
& 30.

2. Cor. 5.
& 21

we must needs conclude, y it is only
the grace and good will of God, that
hath called vs by his Gospell, for al-
though we be callid, we mai not come
to Chziste Iesus if that the Father
dꝛawe vs not, giue vs eares to heare
his voyce and a heart to conceiue and
vnderstande what is his will. For
that he himselfe sayth, none can come
to me if my Father dꝛaw him not, he
doth dꝛawe vs vnto him bicause we
should be pardoned by his rightuous-
nesse, & that the bond should be broken
wherewith we were so surely bounde
to euerlasting death. For that (as the
Apostle sayth) by the bloud of Chzist
Iesus, we had our redemption, which
is remissio of sinnes, according to the
riches of his grace, which he is moſte
abundantly full of. He was made to
vs by God, onely wiſedome, rightu-
ousnesse, sanctificatio and redemption,
for that he which neuer dyd sinne,
was made a sacrifice for our sinnes:
bicause god would haue vs made right-
tuous by him, so that he is our whole
rightuousnesse, and ful satisfaction be-
fore

foze the diuine iudgement of his Fa-
 ther. Bicause (sayth Elay) the euer-
 lasting God dyd put vpon him all our
 finnes, which by the potencie, power, Esa. 53. 6
 and might of his deathe, he dyd de- Rom. 4.
 stroy, and dyd satisfie wholly to the di- 8. 25
 uine iudgement of God the Father,
 and so obteyne full forgiuenesse and
 Remission of finnes for vs. Thus
 that by him we are made righteous
 and beloued of God, for that if the di-
 uell were so mightie to put vs in such
 condemnation, againste the which
 we had no remedy in our selues, much
 more mightie without comparison, is
 the righteousnesse of Iesus Christ, to
 giue vs true and perfect libertie and
 forgiuenesse, of all the wickednesse
 with the which the diuell had fraight
 and filled vs. Bicause (as Sainct
 Paule sayth,) if for the delight, of
 fence and transgression of one, deathe Rom. 5. &
 dyd rule and reigne by one, muche 10, 12, 13. 860
 more they which receiue the aboun-
 dance of grace, & the gyft of righteous-
 nesse shall rule and reigne in lyfe by
 one, only by Iesu christ. As by h office
 and

The right-
 tuousnes of
 Christe is
 more mightie
 then the
 mallice of
 the diuell.

An excelent comfort,

and transgression of one man, condemnation dyd come vpon all men: euen so by the rightuousnesse of one man, is come iustificacion of lyfe vnto all men. And as the sinne of Adam dyd condempne to eternall deathe, all that dyd discende from him: euen so the rightuousnesse of Chryste is cause by the which are iustified, all that beleue in him, & are made heires with him of his heauenly kingedome.

Rom. 8.
& 1. 4.

Gala. 4.
& 7.

Of our iustificacion, by the rightuousnesse of God. &c.

The. vi. Chapter.

By fayth
we doe im-
brace christ

Gala. 3.
& 13,

God dyd not onely call vs & giue vs his woꝛde, but also by meane of the operacion and woꝛkinge of the holly ghoſt, he did ingendꝛe fayth in our hartes: the which is armes and handes, vnto vs, to imbrace Iesus Chryst, with all his riches & blessings. And in this maner we are brought vnto him, the which dothe confirme in vs the sayinge of Sainct Paule,
Chryst

Christ did redeeme vs from the curſſe
of the lawe, & made himſelfe a curſſe
for vs, bicauſe we ſhould receiue by
fayth, the promiſe of the holy Ghoſte,
for that we had ſinned all, and were
naked of the glozy of God, we were
graciouſly iuſtified by his grace, & by
the redemption gotten by Chriſt Jeſu,
the which God dyd purpoſe for propi-
tiation by faythe in his bloud, to the
ende that he would be founde iuſte, &
a iuſtifier of them that haue fayth in
him. Of grace you haue been ſaued by
fayth (fayth Paule to them of Ephe-
sus) and this dothe not come of your
ſelues, for it is the gyft of God, not
by our workes for that we ſhould not
boast, bicauſe we are his workes cre-
ated in Chriſt Jeſus. Wherby it doth
and may apeare that our iuſtification
is a new creacion, and a worke onely
of god, who, as at y beginning he dyd
create vs by the ſounde of his word:
ſo now by the vertue, potency, and
might of the ſame, he doth forme and
make vs a newe in his ſonne. He dyd
giue them ſaith S. John, power to be
made

Rom. 3. 28
24. 26, &c.

Ephes. 2.
& 8.

Iohn. 1.
& 12. 13.

An excelent comfort,

made the childzen of God, to as many as doe receiue him by fayth, that is to saye, to as many as doe beleue in his name. The which are not bozne of bloud, of the wyll of the fleshe, nor of mans will, but by the will of god. Whereby we see that to be iuste and rightuous, commeth not by nature, nor by humaine industrie, but by the free gift of our Lorde God that of his owne proper good will dothe regenerate vs by the worde of trueth. All of vs (saith S. James) be the childzen of god, bicause we haue beleued in Iesus Christ, and for that we doe know that man is not, (nor cannot be) iustified by the woorkes of the lawe, but by fayth in Christ Iesus. And Sainct Paule sayth we haue also beleued to be iustified by fayth in him, and not by the woorkes of the lawe, for no flesh shalbe iustified by the woorkes of the lawe. And so the Apostles doe conclude, that the benediction of Iesus Christe, which was promised to Abraham and his seede, should pertain onely

Rom. 5. 32
35.

James. 1. 32
18.

Gal. 2. 82
36.

onely to them which doe receiue him
by sayth, belœning in his diuine pro-
mises and doe aply vnto him all that
is contened in them. (Saint Paule Gala. 3. & 9
to y Galathiās sayth again) all those
that haue faith, are blessed with faith,
full Abraham : bicause all that are
of the woꝝkes of the lawe are vnder
the curſſe and malediction thereof. So
that it remayneth manifest, that all
those which doe not receiue Iesus
Chriſt, the remiſſion of ſinnes, and
the reconciliation that is gotten foꝝ
vs by him, with the handes of faith,
may not noꝝ cannot receiue him by
meanes of any other woꝝke that
they can doe : but are euermoze in
their ſinnes and ſubiecte to eternall
malediction.

We may not haue peace with GOD
by any other way oꝝ meane, then in
that we are acceptable vnto him, by
sayth : we are acceptable and admyt-
ted vnto hys fauour and grace by
sayth in Iesu Chriſte. He is by and by
(e alwayes) pleaſed w vs, e we haue
rightuouſneſſe.

An excellent comfort,

Rom. 5. & c.

righteousnesse before him: as the Apostle teacheth saying: we being iustified by fayth haue peace with God by our Lorde Iesus Christ, by whom we haue a waye through faythe vnto this grace, the which must be firme & surely fixed in vs. Whereby it is declared that Iesus Christ, is the onely authour of our righteousnesse, & that we be made partakers of his health, by the fayth we haue in him. By the which we be surely certified, that we be all ready reconciled to God, & that he is in peace with vs, & by this reason we are assured that we possesse lyfe euermore. The diuine Scriptures doe teache vs the same, all the Prophetes (sayth saint Peter) beare testimony of Iesus Christe, and that through his name, all that beleue in him shall receiue remission of sinnes.

Act. 10.
80. 43.

Act. 13.
38, 39.

Also S. Paule in the Actes of the Apostles, (speaking of Christ) sayth, by him is preached vnto you remission of sinnes, and by him all that beleue are iustified in all thinges, from y^e which ye could not be iustified by the lawe of Moyses,

Moyses, wherefoze all that beleue in
 Christ Iesus are iustified by fayth in
 him. So that it must needes be that
 remission of sinnes, and all other be-
 nefites promised of God, we receiue
 them of him, by fayth in his Gospell.
 Dauid taught by the holy ghost, dyd Psal. 143
 see that all that was in him, and that Eccl. 2.
 he might do, was cause of condemna-
 tion at the handes of God: beinge
 senerely examined by the rigour and
 iustice of his Lawe. He had his re-
 course to the Almighty God and dyd
 take him for his Patrone in iudge-
 ment, and dyd pray to him with great
 vehemency, beseeching him that he
 should not iudge him according to his
 law: enter not into iudgement (saith
 he,) with thy seruant, because that no
 flesh is to be founde righteous in thy
 sight. So that he confesseth that we
 are iustified onely by grace, and mer-
 cy, and by the pittie and loue that god
 behouldeth in his sonne Iesu Christe
 for and towarde vs. For that by the
 loue that he hath to vs in him, he hath
 called vs & put from before him quite

D. s.

away,

An excellent comfort,

away, all our finnes, offences, & wickednesse that euer we committed, and hath forgiven vs all our disobedience, and granted vs true obedience and satisfaction neither more nor lesse then as if we had gotten it our selues. For to take vs out of all doubts, and to the ende to deliver vs from our olde wicked lyinge errors, in the which untill now we have liued, the Lord & mightie Iehouah, sayth, by þe Prophet Esay, it is I, it is I my selfe (O my people) that haue blotted out all thy misdoings and wickednesse, for the loue of my selfe, and for myne owne sake, I haue done it, & will neuer remembre them againe. So that it is he that delivereth vs from our finnes, and iniquities, without any merit or desert on our behalfe, y is any thing auailable at all. And of his owne free will, loue, and liberalitie dothe vse þe same towardes vs.

Esai. 43. &
44.

Ezech. 16.
& 60. 61.
Iere. 3. & 12
23.

Of an excellent comfort by the
loue of God, Cap. vii.



So it restith, y all that
 men can do, or may or
 can inuent to work, by
 any kinde of meane: by
 this scripture it is ex-
 cluded & condempned for
 most horrible, wicked, & abhominable,
 for why: ther is but one Iesus Christ
 who is the pardoner of our sinnes by
 god y father, there is no cause why
 without Christ, that we should be par-
 doned by god the father for them. By
 Christ onely are we pardoned, we are
 the vnrightuous, & he y onely authoz
 of rightuousnesse. In vs there is no
 cause why, but that we should be most
 iustly cōdemned, and in him onely is
 there great cause why, we should by
 him be saued, S. Peter saith, there is
 none other name vnder heauen giuen
 vnto men wherby we should be saued
 but onely y name of Iesus Christ. In
 an other place, S. Peter saith again, y
 neither we can not, nor our forefa-
 thers could not, beare the weigh-
 tie yoke of the Lawe, yet we are in
 beleeve to be saued by our faith in

Act. 4.
 & 12

Act. 13.
 & 10.

D.y. Iesus

An excellent comfort,

Iohn. 15.
26. 3, 4. & 6.

Psalm. 61,
26. 16,

Iesus Christ our Lord, & by his grace
as well as they. For as by sayth God
dyd purify their hartes, so likewise
doth he purifie ours. Christ sayd vnto
his disciples that by the word which
they had heard and beleued, they wer
made cleane, and thereby had purified
them of their sinnes, and made them
freindes with God. So that we haue
rightuousnesse and diuine holinesse by
sayth that dothe remaine to vs in the
promises of god, and the hope that we
haue in his mercy and trueth, with
which he dothe promise vs to be our
freendly Father and pittifull for the
loue of Iesu Christ: From hence it
is that the Prophet Dauid dothe ac-
knowledge that there is but one righ-
tuousnesse, that is of any valour at all
before god, and that may apeare and
come valiently before him in his di-
uine iudgement. The Prophet sayth,
I will thinke and all wayes haue in
remembraunce thy onely iustice and
rightuousnesse. By which reason he
doth reckon, houlde, and account, all
humaine and carnall rightuousnesse
and

and holinesse for most wicked and vn-
 rightuous. Because they are so filthie, Eesai, 64.
& 6.
 foule, and spotty, that men may haue
 no help of them, to satisfie in part nor
 in all, before the diuine iudgement of
 God . But of necessitie they are to
 retourne againe condemned eternally,
 because they ioyne y cleane woꝝkes
 of the Lawe , with the vncleane and
 filthy foule spottid woꝝkes of the
 fleshe .

Wherby we see derely beloued bre-
 thren, that there is no more but one
 Iesus Christ redemer of the world,
 wherfore we can haue no more righ-
 tuousnesse but that which is his , by
 the which we are to be saued . Nor
 there is no other meane and waye to
 obteyne a pardon generall for our
 sinnes, and reconciliacion with God,
 then the fayth and hope whereby we
 doe beleue his diuine promises, and do
 assure our selues of all that, which by
 those promises are declared vnto vs.
 Wherby we haue free libertie giuen
 vs to call and saye, Our Father . &c.
 The holy ghost dothe teach vs in his

An excellent comfort,

Church, the doctrine of this true catholicke. And therefore as taught and guided thereby, let vs embrace & follow him, by whose word we haue received this reuelaciō & clearenesse. For this cause dyd Iesus ch:ist giue thāks to god y father in the name of all his faithfull, and therewith together dyd shewe y cause of so supreme a benefit. Sayinge, I giue thee thanks O Father, Lorde of heauen and earthe, because thou haste hidden these thinges from the wyse & prudent of the world, and opened it vnto babes, euen so father, for so it pleased thee. The cause of this benefit and of all ioynded with it, commeth to vs by the great good will of God, and the delight which he hath in his sonne. (As before it is sayde,) & forasmuch as we doe knowe it is so, let vs desire that we may be of that numbre of the lyttle ones, that our Sauour Ch:iste dyd giue thanks vnto his Father for, and not leane to any false & variable doctrine, whose ende is to brynge them that doe beleue

Math. 11.
& 25.

Luke. 10.
& 41.

Hebre. 13.
& 9.

belene in the same from the vniuersitie
of the true faith, which the prophets,
Apostles, and Iesus Christ himselfe
hath taught vs.

Wherefore, being partakers of the
fruite of redemption, that our sauour
and Lorde Iesu Christ hath redeemed
vs with, and by sayth that we haue
in y^e Gospel: let vs consider wel what
we haue to doe: that to our best pow-
er, we may perseuer and increase, in
that rightuousnesse and holinesse that
he hath communicated vnto vs. Be-
fore we were called, and when we
had not receiued pardon for our sin-
nes, we were such, and euen the lyke
as the children of perdition were.

But now being reconciled to GOD
by his sonne Iesus Christe we are
taken from the of the Empire, rule,
and dominion of the diuell, and re-
ceiued of GOD by the holy Ghost:
and by the vertue of the same, ioyned
with Iesu Christ, & made one body wth
him. From whome as from our head

Ephes. i.
& 22.

D. iiii. there

An excellent comfort,

there is derpyed into vs membez
with lyfe and spirit, by the which we
ought to do the works of lyfe, for that
thereby is a plaine testimony, y^e Iesu
Christe who dyd pardone vs of our
sinnes, and paye his moste precious
bloud for a raunsome for y^e same, doth
liue in vs, and that he onely is y^e foun-
dacion of our hope and affiaunce, and
also that of him and by him we are be-
loued of god the father as his childre.
As teacheth saint Peter saying, that
Iesus Christe is the liuinge Stone,
refused of men, but elected, chosen, and
precious with god, and sayth further,
you also as liuing stones, are built in
one spirituall buildinge, and one holy
presthode, for to offer a spirituall sa-
crifice acceptable to god by Christ Ie-
su, and a little after that, you (that be-
leeue and trust in Iesus Christ) which
in tymes passed were no people, are
nowe the people of God: but before
now you had not obtained mercy, yet
now you haue, and are a chosen lyn-
nage, a royall presthode, a holy nati-
on, a peculiar people, for y^e you preach
and

1. Peter. 2.

2. 4. 5. 9. 10.

and shew the vertues of him that cal-
 led you, from the darcknesse in which
 you were, to an admirable & most mer-
 ciful light. In this he dooth giue vs
 to vnderstand, how we ought to spend
 our whole lyfe tyme : and that is in
 perpetuall sacrifice of prayse vnto the
 Lord, for that he hath bene so merci-
 full and pittifull towards vs, so that
 all our works ought to be wth a cheer-
 full voyce singinge and makinge pro-
 clamations, of his glory, & of his ver-
 tuous prayse. For to doe this (saythe
 Saint Paule) we ought to renounce
 and deny, the vngodly & woꝛldly des-
 res of the flesh, and in this transitoꝝy
 lyfe to liue temperatly, in rightuous-
 nesse and godlinesse, tarying and lo-
 king for that blessed hope & glorious
 appearing of the mightie God our Sa-
 uiour Iesus Christ. So that we ought
 to put away all kinde of supersticion,
 false religion, all desires and concupi-
 scences of the flesh, and the woꝛlde, and
 to liue a godly lyfe according to y^e wil
 of God: the which is declared vnto vs
 by his woꝛde . But sith that we are

Titus, 2.
 &c. 12, 13. 2

1. Peter, 1.
 &c. 16, 19.

D. v. bought

An excelent comfort,

bought with the inestimable pryce of
the most precious bloud of our Lord
Jesus Christ his sonne, & so made his
seruants, we ought not to serue him
in anye other maner, noz with any
other thinges then those which he
hath commaunded by his worde and
lawe.

Ephes. 1. &
2. & c.

Note
which are
good wor-
kes.

Titus. 2.
& 14.

The Lord dyd call and electe vs foꝛ
that we should be holy, and without
repꝛehencion, but we be pꝛophane
befoꝛe him, and no such saints, if we
serue him with any other thinge then
that which his lawe doth commaund,
oꝛ by the rule of his cōmaundements.
Foꝛ that we be called in Jesu Christ,
(as Sainct Paule sayth in the same
Chapter) bicause we should doe the
good woꝛkes that God dyd oꝛdeyne
foꝛ vs, and that we should walke in
them, foꝛ those onely are good that he
hath commaunded by his worde: we
ought also to imploy our whole stu-
dies in those woꝛkes. Foꝛ the apo-
stle doth teache vs, that Jesus Christ
dyd

God giue him selfe for vs, to redeeme
vs from all kinde of wickednesse, and
to purify vs that we might be a pecu-
lier people vnto him, and that we
might be onely dedicated to his ser-
uice & feruently giuen to good works.
All true beleuers sayth the Prophet
Esay are treese of rightuousnes, and
planted by the heauenly Father, that Esa. 61. 3.
he might be glorified in them.

Wherefore we ought to adresse our
whole myndes, all our affections, and
all our desires and thoughtes, to glo-
rifie him: with all those things which
we are sure and certaine he dooth and
will allowe. But sith he, euen our
God, hath opened our eyes for to see
the lighte, it were not iuste nor rea-
son that we should walke any more
in darcknesse, (that is to say,) thincke Rom. 14. 8.
ing falsly that those things will con- 2. 3. 4. 8. 6.
tent his goodnesse, which dooth content
vs, or those things which are al-
lowed of men, without the holy
Ghost.

The

An excellent comfort,
Of the cause of Christes comming,
and of the fruites of christians.

The . viii . Chapter.

Math. 17.
& 18.

Mat. 9.
& 29.

Luck. 9. &
21. 22. 23. & c

Mat. 15. &
13.



God hath given vs Je-
sus Chziste to be our
onely maister and tea-
cher, and dothe com-
maunde vs to heare
him, bicause he is the
onely expositer & declarer of his wyll
and most mightie power, and to direct
vs for the accomplishment of y^e same.
So y^e they y^e do heare y^e woꝝde of god
and keepe it for a rule in their doings
and woꝝkes, do shewe themselues to
be treese of rightuousnesse, planted &
beloued of him: and that his spirit is
resident and remayning in them. But
of them that teache and do to the co-
trary, (he sayth by Sainct Mathewe,)
they are plants that his heavenly fa-
ther hath not planted, and althoughe
they florishe for a tyme and be seene,
yet in thend they wilbe withered dry
and rotten, Thus Jesu Chzist dothe
testifie

testifie, that those which are gouerned
and seeke to serue him by the commaū-
demēts of men, are none of his plāts.
We ought to abhoꝛre and houlde foꝛ
abhorrible, all such maner of serui-
ces, foꝛ that we are instructed by the
word of trueth, that al they which do
delight in them, are subiect to the con-
dempnacion wherein they were firste
boꝛne. The hatred of them with all
the rest that god hath foꝛbidden, and
the obedience of his commaundemēts
diuine, are those fruites which we
ought alwayes to accōpt foꝛ his plāts,
with a dayly study to be of that num-
bre which the Prophet Dauid spea-
keth of, that haue all their affection & Psalms
88. 8. 9.
delight in the lawe and oꝛdinance of
Loꝛde, and do meditate and walke in
the same bothe day and night, bicause
we might fructifie and bzing foꝛ the
good fruite in de we season. God dyd
plant vs in his sonne, giuing him vnto
vs, to be our redæmer, the soꝛte
steppes of whome we should folloꝛwe,
and with whose rightuousnesse our
faults were couered. And therfoꝛe we
ought

An excelent comfort,

Hebr. 7. &
3. 21. 25.

Colos. 2.
& 3,

Titus. 1.
& 16

A lyinge
fayth and
false reli-
gion.

ought to haue a constant saythe and
belæse, that he is such a one as wee
confesse him to be in our Creaede of
twelue Articles of our Faythe, and
reioyce that we haue him to be our
eternall highe Preeste, Kinge, and
Saulour, that liueth eternally to be
an intercessour for vs, and to fulfill
for vs all that God dooth commaunde
or aske: for that in him is hidden
all science, treasure, and wysedome.
This is the saythe that muste be in
our hartes by the which we are ioy-
ned to Christ Iesus, and doe knowe
the sufficiency that we haue in his
ritches by him, to whose goodnesse
we must be appendant, but not as in
the tyme of our blindenesse, when
we confessed him with our mouthes
and denyed him in our woekes. We
confessed that we dyd loue and be-
leue him but it was a lye, false, and
nothings so. We sayde that we dyd
beleue he was our sauiour, but it
was not true: for why, we sought
healpe and healthe in vaine thinges,
that

that he dyd, neither commaunde nor
yet alowe, and also dyd live in the
beléfe, and follow those vaine vani-
ties vntill now of late. We confessed
him to be Christ, King of all things,
and principall highe Prieſte, and yet
we gaue no place vnto the fruite of
his Goſpell in our hartes, where it
ſhould haue bene, and he alſo haue
lined.

We ſayde hee was a highe Prieſte,
but yet we accounted better of Ante-
christ, and made him our high Prieſt.
Of him onely dyd we ſeake pardon
for our ſinnes, and ſinfull delightes,
we ſet a ſyde Jeſus Chriſte our true
remitter, whome by his moſte pre-
cious deathe and paſſion dyd make
and fulfill ſuche ſatiſſaction to our
GOD his Father for our offences,
as none but hee coulde do the like.

Yea, although the wyath and heauie
diſpleaſure of GOD, were neuer ſo
fully ſatyſſied, yet we dyd thinke
our ſelues to make ſatiſſaction by our
owne deuised merittes, and nothing

ſeemed

An excelent comfort,

esteemed the merites of Iesus Christ
which were of a most infinite and vn-
speakeable ballour for the healthe of
his elected belouers. Yet (now deere-
ly beloued) let vs account for vaine, all
our owne deseruinges, and all mens
merites so full of vnrightuousnesse, &
trust onely to his mercy in his diuine
iudgement, in which none may per-
fectly percist but onely his owne. He
was giuen vnto vs for our onely euer-
lasting Advocate to God the Father :
commaunding vs that we should aske
any thinge that we haue neede of at his
handes of god his Father in his name.
But making little price hereof, & lesse
regarding him, we sought other me-
diatours : as to this saint, and by the
diuillish helpe of that reliques. &c.

John. 14.
6, 13, 16.

What was this, but to denie his sayth
by ours woorkes which we confessed
with our lippes, because therein we
would be accompted christians, & yet
in our hartes we were condemned
for vngodly. For why with our mou-
thes we made confession to serue and
honour Christ, when as in dede with
all

against calamitie.

33.

all our woꝝkes and studies we serued
cursted Antichrist and walked in er-
rors, eueꝝ man after his owne way
and accoꝝdyng to our owne inuenti-
ons, as sayeth the Prophet Esay.

Hier. 2. 82.
28.

Esay. 53. 82. 9

But now sith it is so apparant, that
by the great goodnes and singular be-
nifit of the almightie God, we doe be-
leue truely in Iesu Christ his only
sonne our sauour. Let vs accoꝝding-
ly liue in that godlinesse and trueth,
that he hath taught and shewed vnto
vs, by his woꝝd and spirite: hee hath
marked vs foꝝ his owne, with y^e same
signe & seale, the which he hath mar-
ked his chosen: They which doe per-
secute vs, doe not knowe vs, but doe
both holde & accompt vs foꝝ aliaunts
and straungers vnto themselues, they
maye noꝝ can not suffer vs in the
woꝝld, no moꝝe then they might suffer
our Lord Iesus Christ who hath done
such a benifite foꝝ all mankinde, and
of whom assuredly we are. So that
we ought to vnderstand, and accompt
foꝝ most certeine and sure, that all the
causes of our troubles wherewith

The cause
of the faith-
fuls afflic-
tions.

C. j.

we

An excellent comfort,

2^d Tim. 4.
& 3.

We are so hated, afflicted, & persecuted in this world, is as S. Paule saith, because we trust & beleue in the liuing God, who is the sauour of all y^e faithfull. Notwithstanding the false coulers which they vse in their quarellsome war y^e they make with vs, they couer theselues wth a cloak, & say y^e we are heretikes, & that they are holy, it is so in deede, but yet it is but a fayned holynesse, y^e which God by his worde hath cōdemned for abhominable. Wherefore let vs arme our selues with a firme & sure hope, y^e God, yea, our God, will be our sure helper & defender against the in all our troubles, for that we be y^e worke of his handes, he hath made vs, redeemed vs, and we be his owne, the cause is his, and will suffer no harme nor euil to touch vs. Let vs not fal from, nor yet be weake in this truth which God hath reuealed vnto vs, but let vs be fully assured y^e it is his might, power, & will, y^e deliuereth vs & saueth all beleuers. We are set sure therby from all perils & dangers, and taken out of all afflictions.

Ro. 1. & 16.

S. Simon

against calamitie.

34.

mon in y^e gospel of S. Luke doth prophesie, that Iesus Christ was sent for the rising & falling of many people in Israel, & that by him are reuealed the thoughtes of many hartes, & that wee should be saued from all that hate vs. Euen now in these dayes is this prophesie fulfilled. As soone as y^e worde of the Gospel was preached amongst vs, and y^e it did reueale vnto vs & the our lord Iesus, both they & we might haue scene the effect of this prophesie, (euen so it may be still,) some of them he did please to condeempne, for that they did resist furiously, & did persecute & condeempne him: Others, which were the that did beleue, were reysed, edifyed, and saued by him, for whose sake they are hated, held, & accounted, for abhominable in y^e world. And y^e thoughtes of some y^e were holy hallovers & sanctifiers of me were, & are discouered and shewed to be of such condition & qualitie, that they cannot suffer y^e holines of our Lord & sauiour Iesus Christ, but do so rebell against him that they vse their uttermoste force wyth crueltye to throw him out of the world.

Luke. 2.
& 34.

1. Pet. 2.
& 12.

E. ij.

Of

An excelent comfort,

Of a great cause of comfort, by reason of the
crosses of Christ. &c. Cap. ix.

But sith it hath pleased God, that
our lotte hath bene so luckye & our
happe so happie, as to make vs of the
number of them that doe beleue, and
are builded in Iesus Christ: let vs
not doubt the causes of our afflictions,
for befoze y he did giue vs his lighte
to beleue in hym and to knowe him,
the diuill did possesse vs in peace, so
that we had a very perfect friendship
with the woorlds. But he who is most
strong, being come as he is, hath got-
ten the victorie, and taken his spoyle
from him, for which cause that enemy
doth so bray, bluster and roare out his
warres against vs: and to make a re-
couery of vs, he doeth arme all his ar-
mie with so great crueltie as we see.
So that the cause of our persecution
is not as they professe which are the
ministers therof, it is but only for the
wozd of the Gospell, as testifieth Je-
sus Christ, in his owne preachyng to
them that he hath called to him self.
And for that we be most assured and
certeine of his truth, we may wel su-
relye

Luke. ii.
Ec. 53. 54.

Math. 13. &c.
37. 38. &c.

felne and beare, the extremitie of the
 crosse that is layd vppō vs by ʒ hands
 of God: and neuer bee dismayed nor
 faine, for althoughe that wee of our
 selues be weake, we shall be streng-
 thened by hys force and magnificall
 might: with his wisdome shall be o-
 uercome our ignozance and foolish-
 nesse, with his rightuousnesse shall be
 blotted out our sinnes and wicked-
 nesse, with his light shall be lightned
 our blynde darkenesse, with his bles-
 sing shall be ouercome and vndone our
 curse & malediction, with his mighte
 shall bee destroyed our infernall hell,
 with his holynesse we shall be made
 holy, and finally by his merits, & with
 his benifites, we shall be made ryche
 in suche maner of wyse that it is im-
 possible of our selues, to be suche lyke
 as he wil make vs. And therefore let
 vs not bee hindered by any kynde of
 crosse, but the rather made moze per-
 fect and clearer with constancy in be-
 leefe of the trueth which hee hath
 taught vs.

To this ende doeth the Apostle set
 out

An excellent comfort,

Ephe. 2. &
19 20. & c.

out our estate in this maner & forme.
You be (saith he) Pilgrims & Strangers
(as we were in tyme of our ignoran-
cy) & you are now saints and citizens
with y^e household seruants of god, buil-
ded vpon the foundation of the Pro-
phets & Apostles, y^e is Iesus Chyist: in
whom you are builded together ioint-
ly to be the house & dwelling place of
God in spirite. Whereby we may see
that all the vertue that is in vs, whi-
ther it be by good woꝝkes which are
the fruites of faith, or by suffering the
griefes & afflictions of this world, the
which we are subiecte vnto: yet both
the one and the other came from our
foundation, whiche is Chyiste our
head. Yea, & also they doe, both y^e one
and y^e other, serue to clense vs frō all
the contaminate filthie foulness of the
flesh, & perfectionate & make perfede
our myndes & spirit with the feare of
God, and the sanctification of his holy
name, whereby we might be cleane &
cleare frō any kynd of thing, y^e may of-
fend y^e eyes of his diuine maiesty that
dwelleth in vs. So y^e we haue y^e entrie
made

2. Cor. 7. &
1. 2. 3. & c.

made plaine vnto vs, to enter & treate
with God familiarly, and aske of him
all those thinges, which be necessarie
for vs to folow Iesu Ch�ist with, & to
be wholly holy as he hath commaunded
vs by his spirit, saying: be ye holy be-
cause y I y Lord your God am holy.

Hebr. 3. &
1. 2. 3. & c.

Leuit. 11.
& 44.
Leuit. 19.
& 2.

1. Pet. 1. 3. 15

God did know saith S. Paule and
predestinate all his chose, to make the
conformable & like to the image of his
sonne, bycause they should be, (Primogenitus)
the first begotten among many
brethren. So y in making vs conforme
& like vnto him, he did iustify vs, whē
he pardoned vs of our sinnes, and did
make vs partakers of his redemptiō.
Euen then he did begin to reforme in
vs the image of his sonne, which re-
formatiō is yet but begun: But yet it
goeth forward from day to day, in-
creasing by degrees vntil we be all to-
gether lyke vnto him, yea euen to be
a very perfect pictor & liuely like him.
For y as by Ch�ist y father is known,
so by vs shuld y son be known also: for
we shuld be like vnto hī in al thinges as
wel spiritually as tēporally, celestially

Ro. 8. 29.

An excelent comfort,

1. Cor. 15.
& 49.

Math. 5.
& 48.

as terrestrially, and as we did beare the Image of the earthly Adam: euen so should we beare the image of the celestial Adam, which is Iesus Christ that came downe from heauen. All that God doeth vnto vs is to the same end and purpose: and therfore Christ doeth incite vs, saying: be ye perfect as your father in heauen is perfect. It is notozious to see and wonderfull to consider, howe farre of we bee from this sanctitude, and perfection, to the which we haue bene called. Euerie man may see him self a great contradiction, in comming to the same: we may see also what great resistance the wo:ld and all the ministers thereof, doth make against vs to keepe vs from it: for which cause God hath taken vs in charge, to make his wo:ke perfect in vs.

What thyng moze amiable, may ther be, or what moze may be desired, then to haue y image of y son of God, conformed and made perfecte in vs: there is nothyng that can bee moze blessed and unhappie for vs then this, that

that God doeth loue vs so much, as to
shewe and cast vpon vs such copious
aboundancies of hys heavenly plea-
sures and good will: if we loue riches
and honours those be the true ones: If
we desire to be sure against all euilles
and temptatiōs of the diuill, & world,
and the flesh, in this doeth consist the
suertie thereof. Howe much the more
that we are lyke vnto God, so muche
the more mightie we are by him in
our owne defence, against all maner
of temptations, afflictions and perse-
cutions. If we will inioye the riches
that God hath prepared for his faith-
full, thys is the way to come to the
possession of them. And therefore we
ought not to be feareful off: nor to re-
fuse any thing that God doth chastise
vs with. And sith he hath giuen vs
Christ his sonne to be our head, it is a
thing conuenient that we which be
his members be lyke vnto him, and
that we goe together with him, trea-
ding in hys owne steppes: Bycause
the self same end that he had him self,
his members must haue also, and for

C.v.

that

An excelent comfort,

The pur-
pose of god

that cause, & to the self same ende, that we should passe both by one way, and haue one ende and inheritance, God did so vnite & knit vs in him. Wherefore we ought to vnderstand well the purpose of God, & to haue alwayes in remembzaunce y^e effect therof, bicause we should not faint, ware weake, nor feare y^e troubles & afflictions, that the struiuing therewith, & mistaking therof, doeth bzing vs vnto. The end wherof being wel & rightly cōsidered, with the knowledge of y^e same, we ought rather to imbrace, thē stiffly to stand against it.

How that the estate of Iesus Christ is common to the faithful, & doth exhort vs to an excelent comforte.

The x. Chapter.

Our conditions, qualities, & estates in this world, is common and according to y^e same, which Iesus Christ him self had when he was therein. For that y^e same causes y^e he did suffer for, euen the lyke doe we suffer for also. The cruell intreatie, that was vsed
and

and done vnto him in the world, was
 bicause that he was y sonne of God,
 saythfull to his father that sent hym,
 did seeke in all things his gloze, and
 teach vnto men suche holines & right- Iohn. 1. 9. 13
 tuousnes as God his father dyd alow.
 For the same cause doe we suffer also,
 for that by hym made the sonnes of Rom. 6. 8 &
11. 22.
 God, we doe allow none other holines
 and rightuoufnes, then that which he
 doth incite vs vnto. So that according
 to the cōmunion y we haue with him,
 we dōe seeke in all things hys glorie,
 doe hate them that abhoze it, and doe
 condempne by his word all y which he
 holdeth condempned. This is y onely
 cause that he commaunded his discy- Math. 5.
& 10.
Luke. 6.
& 20.
 ples, & in them vs to reioyce: saying,
 and assuring thē with vs, that theirs
 and ours is y kingdom of heauē. We
 ought to ponder this in our myndes,
 and to think of it in our afflictions, that
 although they bee neuer so great, our
 afflictions can not let vs from the king-
 dome promised vnto vs, for y God is
 disposed & hath purposed that we shal
 inherite it by them.

Christ

An excelent comfort,

Christ Iesus is the chiefest and the greatest amongst the childre of God, which are his bretheren: Euen so he is the first, principallest, and greatest in all things. The afflictions, passions and persecutions y he did suffer were in the supzemie & superlatyue degre, greatest of all: his dishonour greatest, his pouertie most deepest, all kynd of hatred was had against him in most bzauest maner, his persecutions most violent and cruell, the wꝛath of God wherewith he was charged, yd lye most heauily vpon him, and so heauy a burthen in deede, as euen the verie toyle and trouble in bearing therof, did make him to sweate by extremitie water and bloud. He was not only held and accompted for wicked with the wicked: but amongst them, hee was thought to be most chiefe & principall, chiefteine of sinne, wickednes, and vnrightuousnes. Though he wer the onely wisdom of the deitie: yet they intreated him as one most ignorant and diuillish. Yea, and although it was he onely, that was, chiefe and prin,

Luke. 22.
& 44.

Isai. 53.
& 12.

Marc. 14.
& 26.

Col. 2. & 9.

principall pacifier and accomplisher
 of the lawe and maker of peace and
 amitie with God hys father for all
 mankynde, yet he was condemned
 for the chiefest breake of the lawe,
 and greatestt rebell to God. And also:
 though he were the first begottē sonne
 of God, his best beloued, and the Lord
 of all: yet he was accompted for such
 a straunger and so vnknowne to the
 people, that he sayde of him self I am
 a shadow and no man, but am rather
 a mocking stocke to men and cast out
 of my people. And S. Paule sayeth of
 him, he did adnichilate him selfe, ta-
 king vpon hym the forme of a ser-
 uaunt, and made hym selfe a man a-
 mongest men, and humbled him self
 to be obedyent vnto death: yea, the
 death of the crosse. He was brought
 so lowe, that he descended to the dee-
 pest of all euils, and did abide the ex-
 tremitie of all paine and punishment,
 that was due for our sinnes & offen-
 ces. We did see him sayeth Esay, and
 he was disfigured, we did desire hym,
 and he was the last, and the most sim-
 ple

Eph. 2. &
15. 16.

Psal. 2. &

2. 4. &
Psal. 69.

& 7.

Psal. 22. &

7. 17.

Phi. 2. & 7.

Esai. 53. &

3. 4. 5. & 6.

An excellent comfort,

ple amongst men, full of griefes and infirmities, there was nothing in him wherby he might be knowne. So that we did not knowe what he was, hee was loaden with all our sinnes & offences, hee was whypped & wounded for vs, as though he had bene the onely offender, & that none had offended the maiestie of God but he. Here we may see that he was y^e greatest passionned & persecuted that could bee, wherby as by degrees he did ascend to god, to be also the greatest in glorie, y^e fulnesse whereof he doeth participate to all beleuers.

Iohn. 1. 8.
14-16.

And therfore for that he hath bene so passionned for our causes, sinnes and offences, it is iust reason & necessarie that we doe not will nor desire to be of better estate then he was him self in the world, and sith he was iniured and mocked it were not reason y^e we should be honored and praised, sith he was so poore that he had not where on to laye his heade, but was forced to weare a crowne of thorne, it were not conuenient that we should abound in

Mat. 8. 20
Luke. 9.
& 8.

against calamitie.

40.

in riches that doe perish, nor yet that we should goe apparelled in delicate, royall & gorgeous rayment. Hee was repproued of men, in seeking the glorie of his father, we ought not therefore to thincke to be allowed & praised of men in seeking of the same, let vs be contented that God doth allow vs & accompt it good to fauour y^e righteousness of our cause. And also let vs not peruert y^e ordinance of God, sith he doth giue vs a comforter in our passions, for y^e we should be imitators & followers of his sonne: because in allowing y^e which y^e world doth allow, we should forsake y^e imitatioⁿ of him, & the effecte of our doings therin, were none other but to leaue our being his seruants, and seeke to be his superiors: or being but disciples, to shew our selues to be more fauored & greater then our master. We cannot haue more honor nor more firm and certeine securitie, then to tread the steps, & to passe y^e same way y^e he himself w^et. Although to our fleshly iudgement, & to y^e iudgement of y^e world y^e in y^e way which we haue to passe after our master, Lord,

Mat. 27. &
28. 29. & c.

Math. 10.
& 24.
Luke. 6.
& 40.
Iohn. 13.
& 16.
Luke. 9.
& 25.

An excellent comfort,

John. 10.
36. 4. 27.

Lord, and sauour Iesus Christ, there be many stones, blocks, and bypers to stumple at, and moze readie to tolle and teare vs in pæces y are to passe by them, then to let and suffer vs to atteine to the ende of our iourney: yet in truth, there is none moze certeine sure and substanciall passage then the same is, to bying vs to that blesseddest ende and mosse glozious inheritance. And sith our sweet sauour hath gone and made the same so playne before vs, there is no cause at all that shuld make vs to doubt of any daunger therein. Let vs consider that the crosse and bitternesse thereof is ended quickly, and in bearing, passing, and comming forth of the same with loue and charitie, we doe presently enter into an inestimable glozie as our most louyng sweete sauour hath promised, & doeth vndoubtedly accomplyshe and fulfill the same dayly from day to day, in all those that doe suffer persecution and are slayne for the profession of his holy and blessed name.

It is greatly necessarie that all the
oꝝdi

ordinances of god, be fulfilled in and
by vs, as was by Iesu Christ, all that
god had determined in his diuine coun-
sell from the beginning, and befoze a-
ny thinge hapned vnto him. It was
saide by the Prophetes, that God dyd
ordeigne Iesus Christ to be glorified
and lifted vp aboue all creatures: So
that it was conuenient that he dyd
suffer befoze he entered into his glo-
ry, or tooke possession of his kingdome.
He himselte dyd declare the same to
his disciples, sayinge: it is necessary
that the sonne of man doe suffer many
thinges and that he be repproved of
the elders and high prestes, that he be
slaine, and doe arise againe the thirde
daye. After that he sayde to them that
went to Emaus: that it was conue-
nient that he should suffer, and so en-
ter into his glory. All the church doe
witness the same by the holy ghost:
When Christe was greuously afflicted
he vsed this prayer and sayd: O Lord
thou that art the God of heauen and
earth, the sea and all that is therein,
which diddest say by the mouth of thy

The crosse
of Christ
& of the
faithfull is
ordeined of
God.

Luke. 9.
& 22.

Luke. 24.
& 26.

Act. 4. & 10.

Act. 4. & 24.

An excellent comfort,

Psalm. 2. &
12.

seruant David, why haue the Gentiles fretted, and shewed the people vaine things, the kinges of the earth haue conspired, and the princes haue gathered themselues together against the Worde and against his Christe. I pray you sweete fellowe members, is not this truly come to passe: dyd not Herode, Poncius Pilate, with the Gentiles and people of Israell, conspire and gather themselues together to do all that God in his diuine counsell had determined, against the holy anointed Christ Iesus. For why: it was onely by the determination & ordinance of God, that Christ dyd suffer, and also that all those which be his members should do the same, and so be like vnto him in all that may be. And as he dyd suffer a many of persecutions, passions, and tribulations befoze that he could reigne in his kingedome: euen so must we suffer a great multitude of persecutions, afflictions and troubles befoze that we be glorified and reigne with him, bicause he dyd predestinate vs to be like

like vnto him in the same.

For if we did not beare many crosses
and tribulacions, we should then in
no point beare his true similitude and
likenesse: so that then there would be
great dysconformitie betwene him
our head and vs his membrs. But
suffering first with him, and so made
like vnto him by bearing of his crosse,
of necessitie we are to reigne with
him in glozy, bicause that those which
do accompany him in suffering, may
not be seperated from his company in
reigninge, for that bothe the one and
the other is the ordinaunce of God,
the which he will not lette to fulfill
to the vttermost, as he himselfe hath
sayde by the Prophet Esaye, that his
councell shall bee firme and sure,

2. Tim. 2. 32

3. 10. 11. &c.

Esai. 40.

8c. 11.

and all his wyl shall be done,

the Lorde of Hostes wyll

ordeigne it, and who

can derogate his

ordinaunce.

An excellent comfort,

Of the prouidence of God for them
which are called. &c.

The . xi. Chapter.

There is nothinge moze salu-
dable oꝝ healthful foꝝ vs then
to submit our selues wholly
to the diuine counsell of god,
bicause he dyd determine by the same
to make vs partakers of his heauen-
ly kingedome. And foꝝ that, that god
dyd oꝝdeigne foꝝ vs , that we should
passe by this way, we must nedes be-
leue that there is nothing in þ̄ woꝝlde
whereof he doothe make so particuler
accompt, noꝝ whereof he dooth esteeme
so much, as of his beleuers. Of all li-
uing thinges that he created he hath
a care : yet much moze greater care
without comparison , hathe he of vs
which be called to his knowledg, and
that doo trust onely in his mercy. So
likewise dooth the Lord declare to all
his saythfull (saying) that the celesti-
all and heauenly Father hath such an
inestimable care of them, that he hath
numbꝝed

numbred euen þy very heires of their heads, so carefully that he will not one of them shall perrishe. And sayth further, if your father which is in heauen haue so muche care ouer little Sparrowes, whereof two are soulede for one farthing, and that he wil not suffer one of them to fall from theyr nest or pearch and perish without his will: much moze greater care without comparison will he haue of you, which are of much moze vellew and estimation then many sparrowes. If the diligence of þy falwickners or followers doe not preuaile, except God doe helpe them to their game, much lesse shall the persecutours of the Gospel preuaile against vs, if the ordinaunce of God be not to permit them accordingly: for his owne glory, & for our health and saluacion. In the generall gouernement of this worlde, nothinge may be done if it be not first determyned in the consistory of god & doe passe by the consent of his owne will: much lesse can or may any thinge hurte or touch them which he hath elected and

Math. 10. 8c
29. 30. 8c.

A. A. 21. 8c
34.

An excellent comfort,

Sapl. 14.
& 3.

Sirac. 17.
& 14.

Esay. 45.
& 7. 12.

Eccle. 7.
& 14.

called, onelesse that he will and commaunde it. The booke of wisdom doth declare, thy prouidence O Father doth gouerne all thinges. From the beginnunge, the Lord hath made all thinges and they do come to vs by his will, both good and euill, lyfe and death, pouertie and riches, come from him. I am the Lord (sayth Esay the Prophet) and there is none but I, that formed the light and created the darckenesse, that dyd make peace and create the euill: I am the Lord that dyd all these thinges. And it is sayde further, behoulde: I am onely, and alone, and there is none other gods but me: I will kill & make a liue againe, I will wounde, & will make whole. Reioyse in thy riches in the tyme of prosperitie (sayth the wyse man) and haue thou pacience in the daies of aduersitie, bicause as god made the one, so dyd he make the other. The holy Ghost doth teach vs, that all and euery thinge that doth happen vnto vs, as well aduersitie as prosperitie, the good as the euil doth passe and come, by

by the prouidence and will of God :
and that without his ordinance no
thinge taketh effect. Because he doth
all thinges in all , accordinge to the
counsel of his diuine will & pleasure.

Colo.1.82.9

Ephe.1.82
4.5.7.

And therefore sith it is so, that he is
the authoꝝ of all , and doth nothinge
without it be first ordeined, & that his
prouidence is so vigilāt ouer vs: it re-
steth then y all is saluadable & health-
full for vs, y he of his good will dothe
make to take effect in vs, and that we
must take all in good part which doth
succeede and happen vnto vs (not as
of or from the handes of an enemy or
tyrant) but as of and at the hands of
a true louing father, which doth loue
vs most tenderly. When we do see our
selues oppressed with diuers kindes of
calamities & afflictions , let vs surely
thinke & be resoluēd y he himself doth
afflict vs, he doth imprison vs, he doth
make vs poore , he doth deprive vs of
our worldly honours, he himself doth
make vs sicke, & doth heale vs againe,
he dothe kil vs, and reuiue vs againe,
there is nothinge that dothe happen

VVe must
take al our
afflictions
from the
handes of
God.

¶.iiij.

vnto

An excellent comfort,

vnto vs , (how aduersse oꝝ cruell so
euer it be,) but is by him ordeyned,
to that ende that we might thereby
be bzought to great ioye and felicitie.
Let vs not deteigne noꝝ withoulde
our selues from them that do execute
vnto vs our afflictions, griefes and ca-
lamities . Let vs not do so much as
lowꝛe oꝝ looke with an euill counte-
naunce therfoꝛe : bicause they are
but instruments very necessary , that
God doth vse as scourges & ministers
of his will. ffoꝝ that we may behould
y he dothe chasten vs but as his chil-
dren with them , foꝝ his vncurelesse
care & thought is otherwise towarde
vs, then our persecutours do thincke
foꝝ : bicause all that God doth vnto
vs is foꝝ our euerlasting delighthe .
That which they do vnto vs is no-
thing but euill . God doth chastise vs
bicause he loueth vs, they do afflict &
persecute vs , bicause they horribly
hate and abhoꝛe vs , and to the ende
that they would vtterly and wholly
destroy vs.

Great were the losses, troubles, ca-
lamities

calamities and causes of calamitie, (to the sighte of men in this worlde) that happened to that holy man Job, and diuers were the afflictions and persecucions that he dyd suffer, the ministers whereof were the diuell & his seruantes. But that saythfull fellow of ours, did take it neither of him nor them, but at the handes of God, bicause that he knew that all did proceede from him. If we receiue (sayth he) the good thinges from the handes of the Lorde, why should we not receiue the bad also, yea how aduersse so euer they be, the Lorde giueth and also taketh away, blessed be the name of the Lorde, and so he dyd conclude with giuing of thanks, as wel for the worst, as for the best. So likewise let vs doe, no lesse for our afflictions and troubles, then for our ioyes and prosperitie, bicause all are the benefits of god, and giuen to one selfesame ende, for them that be called and elected to his knowledge and grace.

Jesus Christ our redeemer and saviour, dyd acknowledge his father to

ff. v.

be

Iob. 1. 8.
15. 16. 19.

Iob. 2. 8.
8. 10.

An excelent comfort,

Math. 26.
26. 23

Iohn. 18.
26. 11.

1. Pet. 2. 20.
20. 21. 22.

Luce. 23. 34.
34.

Luke. 22.
26. 41.

be the onely authour of all the troubles, crosses & passions that he did suffer, he did take them as from y^e hands of him, & not from the handes of his enemies. He sayd to S. Peter, whē as he went about to resist against, and to let his aduersaries, and to make other lets y^e he should not suffer (as it were rebuking him, & beinge angry & offended) what Peter I say, wouldest thou let it: shall not I drinke of y^e cuppe y^e my father hath giuē me. Surely with a hartly and singular good will dyd he drinke it, for that it came from y^e hāds of his ffather. So that we may see, he looked for, nor desired nothing at all, but euen as his father would, & that he ordeigned, that he himselfe should beare and suffer. He was not angry, he dyd not persecute againe, he did not speake euill, nor bled any kinde of iniury for any part of reuenge to them that crucified and intreated him so cruelly and vngodly. But he was rather soyy for them and loued them, although they were wicked, and with a great affection dyd pray to god y^e father for

for them, in taking the cuppe of chalice from the handes of his Father, he neither did, nor saide any thinge contrary to his will, nor yet contrary to the healthe and saluacion of them for whome he dyed, (see and behoulde my dearly beloued bretheren & fellowe membes (what an example this is y^e he hath here shewed vnto vs, (so diuine) if we vnderstande well what paines and passions he our head dyd suffer, we that are his membes of force shall vnderstand what we ought to do. His very footesteppes must we followe, trauaile & passe by, if we will be in conformitie with him. We be now afflicted as euil doers, we are condemned for common barratours, and cursed & abhorred so horribly as may be. Shal we curse, abhorre, & do y^e like to the, no, no, not for thought: god for bidde we should. As they desire all the mischief that may be to vs, shall we do y^e like vnto them, no: in no maner wise. But rather sith y^e we be y^e sonnes of god, let vs kepe his commaundements which are cleane to the contrarye.

Loue

An excelent comfort,

Math. 5. &
44. &c.

Luck. 6. &
26. 27. &c.

Luke. 23. &
34.

The voca-
cion of god

Loue (sayth the Lord) your enimies,
blesse them that curse you, do good to
them which abhorre you and do you
harne, praye for the which persecute
you, for that you be sonnes and chil-
dren to your Father which is in hea-
uen, that maketh the Sunne to shine
vpon the good and euill and doth send
his reigne vpon the iust & vniust. Let
vs consider how louingly our Lorde &
sauour Christ Iesus, dyd answere to
so and such cursed works, and to such
obstinate and euill myndes, and how
truely he dyd loue his euill doers. Al-
though they were gilty & had great-
ly offended, he dyd excuse them before
his father, sayig, they know not what
they do, O Father forgive them for
thy name sake. Oh immensable cha-
ritie of God, Oh celestiall & heavenly
example worthy to be folloved. If
we do consider attentiuely, our voca-
cion and calling with the which God
bath called vs to his knowledge, we
shall fynde it in this like maner that
he doth teach vs.

Of the propertie of persecutours
with a perswasion to pa-
cience. &c. Cap.xii.



God dyd call and bnite
vs to his flocke, & dyd
put vs in his fowle
which is his Church
catholike, for that we
should be his sheepe, &
might haue his sonne Iesus Chryste
to be our sheepeheard. We were wol-
ues befoze we were called, but now we
are we sheepe, and the sheepe cannot,
noz dooth not knowe how to doe any
kinde of euill, but yet is subiect to take
& receiue any euill that is offered. She
hath no tongue to curse noz speake
spitefully, no teethe to byte, no nailes
to scratch, no anger to be irefull, no
hatred to abhoze, and finally she hath
nothinge wherewith to do euill but
hath many thinges wherewith to do
good.
Euen so it ought to be with vs, bi-
cause we beare the name of christi-
ans, the

Iohn.10. &
1.12.15.

1. Peter.3.
& 14. 16.

An excellent comfort,

ans, the which dothe import in all
points asmuch as I haue spoken of.
When doe persecute vs like scarce Wy-
ons, they doe afflict vs with fury lyke
raueninge Wolues, they doe teare
vs in peces lyke Tygers, they search
vs by subtilties and wyles lyke fine
fickle Foxes. They doe leaue neither
arte nor crueltie vnbred, nor vnprac-
tised against vs. Is it mete or were
it well that we should pay them with
theyr owne mony, or with the lyke a-
gaine. No, God forbid, for why we
were not called to be lyke vnto them,
but for that we should be lyke vnto
himselſe. He dyd call vs to be his chil-
dren, so that we must be like vnto his
sonne Iesus Christ, he is our head,
God hathe bidden and commaunded
vs to be guyded by him. And bicause
we should learne of (and followe)
him, Christe (saythe Saint Peter)
dyd suffer for vs, geuing vs example
to followe his footesteppes. In what
should we follow them: mary in suf-
fering þe euil which our enemies offer
vs,

John. 1. 82
21. 27.

John. 3. 82
36.

Mar. 10.
2. 29. 30.

L. Peter. 3.
2. 14.

vs, and in answeringe them againe
the best we can therefore: what with
enuie: no, none, but with charitie, for
that is our callinge, and therein are
we taught, bothe by the wordes and
workes of Iesus Christe our sweete
sauiour, redemer, pastour, and shepe-
herde. Let not vs take any regarde at
all of the euill and harme that our
persecutours vse towarde vs, but
let vs chiefly regarde and looke dili-
gently to that which Iesus Christ did
amongst vs, and commaund vs vnto.
The imitation of him let vs not ab-
horre, condempne, nor speake euill of,
but rather let vs do the contrary. Let
vs loue to imitate him, and let vs do
the workes of loue. The cause why
that our enemies and afflictours doe
persecute vs, is declared by our Saui-
our & Lorde Iesus Christ, who sayth,
they shall cast you out of their Syna-
gogs, excommunicate you, & persecute
you vnto deathe for my name sake,
& shall thinke they do therein to God
very great seruice, & they shal do these
thinges

1. Peter. 4.
& 5

Hebr. 13.
& 7. 28.

1. Iohn. 2. 22.
15. 16.

Iohn. 16. 1
& 2. 3.

An excellent comfort,

things because they haue neyther knowen me noꝛ yet my Father:

There is not noꝛ can not be a greater mischiese, then to be ignozant of (oꝛ not to know at all) our God and Father almightie, noꝛ yet his sonne Iesus Chzist. The want of knowledge hereof maketh all them which lacke the same, to be possessed of the diuell, seruauents of sinne, and heires and inheritous of hell. And also doth make them to beare, carry, and main- teine continually, a cursed & cruel capital war, against god, heauen, and all y^e is his. The which doth bzing vnto them their vtter distruction & perdition foꝛ euer. Their hell, they doe alwayse carry with them, their owne consciences doe condempne them, because the woꝛme thereof, euer dying and neuer deade, dothe and will foꝛ euer accuse them. The iudgement of GOD dothe lye very heauy vppon them, the Lawe hathe cursed them, and the woꝛkes and diides which they doe in persecutinge the saythe- full, are euident tokens & testimony of their

What it
is to know
God.

their bitter condemnation. Because that those whom they persecute, (with persecutions, slaunders, condemnations, curses, cloathed with saint Benits crosses, shut vp in close prysons, and after ward burned,) are little or nothing touched thereby, but Iesus Christ in them. It is he, it is he that beareth the spitefulnesse of their passions and Persecutions: as her hymselfe did declare to Saint Paule before his conuersion, for when that he had cruelly persecuted the Christians, (our sauour Christ sayde with a terrible voyce) Paule Paule, why persecutest thou mee. What greater euill may be thought then to persecute our sweete sauour and redeemer, how can the wraath of God be more euident vnto them, then when they may see that he careth not for them, but suffereth them to fall and runne headlong into that loathsome lake of perdition, and yet in vsing þe same, they think themselves in suche securitie of saluation, that they solemnise their tiranycall dispositions, as if they did solemnly ha-

Iesus christ
persecuted
in his mem-
bers.

Act. 9. 4.

An excellent comfort,

2. Thes. 2.

&c. 3. 12.

E say. 5. & 20

Psal. 115.

& 12.

low some festiuall feast. And doe think they doe God good seruice. Oh lamentable case that they know not y^e truth in those their wicked doings. Sin hath so captiuated and blynded them that they esteeme light for darkenesse, the truth of God for deceyueable errors, and the rightuousnesse of heauen for iniquitie. And therefore with the bowels of pitifull compassion we ought to pray to God for them, beseeching him of his mercy, that hee will take them out of that so mortal, deadly, and damnable estate. Now then sith it is God that is the autho^r of our afflictions, calamities, and griefs, if we take them at his hands, they wil be healthfull for vs, and make vs to be true imitato^rs and folowers of Christ hys sonne, so that we shall not at all disdain our enemies, no^r shal in no wise vse them euilly for euil, but rather desire that they may be brought into the bowels of his loue, and so reduced into the way of health.

With faintnes are we filled with odible wrath & indignatio against the,
because

against calamitie.

50.

because we thinke y with their irefull
hatred, their caluminate strifes, & flaui-
herous repo2tes, their false testimo-
nies and burning desires to shead our
blud, they doe, o2 can do as much grief
o2 harine. But if we doe vnderstande
Gods diuine counsell a right, & doe not
loke a wy2e from his wo2de, we shall
and may know perfectly wel, how im-
possible it is fo2 the to doe vs any kynd
of damage, with all y euer they can
doe o2 imagine, whatsoeuer it bee. If
we doe but heare the words that the
holy Ghost speaketh by the Prophet
Dauid, we may wel vnderstand & see,
that they can not p2eudice vs in any
thing at all.

An excellent comfort to the
afflicted. Cap. xiiij.

HE that dwelleth (sayeth he) vnder
the defence of the highest, shall be
sure vnder the shadow of the almighty.
The defence wherin doeth consist
our sureste securit2e, is the sy2me
truste and affaunce that the Lords
G. y. bath

Psal. ci. 8.
1. 4. 10.

The secu-
ritie of the
faithfull.

An excelent comfort,

hath giuen vs to haue in him. By the which we are made partakers of hys omnipotencie, and as his omnipotencie is in securitie from all kynde of euill, euen so are we thereby bycause he is onely our hope, our sozetresse, our strength, and God in whom we chiefly trust. And the chiefe ground of his promise is, that he will deliuer vs from all euilles, and that hys trueth shall be vnto vs a buckler and shield. And also the Prophet sayth in y same Psalme, Bycause thou haste put thy selfe vnder the garde and custodie of the most highest, there shall no euill happen vnto thee, neyther shall any plague come nere thy dwellynge. Whereby it appeareth playnly, what bayne traueyles our enemyes take in hand, when they seeke rather to afflid vs, or fight so furiously as they doe, against the truth. For that as they can not pzeuayle against the truth, so shall they not pzeuayle against them that solow it, bycause the auctho: thereof is their mightie defendo: . Heere the Lord doeth promise and certifie that
no

Mat. 16.
Ch. 24. 25.

against calamitie.

51.

no euill shall happen vnto vs, nor
plague come to our dwelling oꝝ Ta-
bernacle, if we know and feare hym.
So that it followeth the euilles and
mischiefes that our aduersaries doe
seeke towarde vs, cannot hurte vs if
we be faithfull. Bycause the elected
whose tutoꝝ and gouernour is God,
are not, neither riches, honoꝝ, dignity,
high estate, bodily oꝝ corporal health,
lyfe, nor any thing els, whereof there
is any vertue oꝝ power giuen to the
wicked. But are the liuing members,
of Iesus Christ vnited and knit vnto
him most surely, and therefore inuisi-
ble to the children of this world, as is
the same Lord. And bycause the wic-
ked should not see howe to doe them
harme in that true being which they
see, God did so fauour them, that by
hym they were incorpored in Iesu
Christ, so that as hee is firme sure,
substanciall, strong, and may not bee
thzowen out of the thzone of his ma-
iestie. So be those his members of such
strength and foꝛce in him, that they
may in no wyse be separated frō him.

The faith-
full mem-
bers of
Christ.

C. iij.

That

An excellent comfort,

That which by tirannie of Tirants
is to be taken from vs, is but lent vs
in this worlde. But that which God
hath giuen vs for our owne, I meane
þe celestial riches which we are heires
vnto, to inherite for euer, they can not
be taken away, although they doe the
worst they can. That which is ours is
giuen vs for our owne with a priui-
ledge, irrenocable, that we be his chil-
dren, inheritoꝝ of his kingdom, and
partakers of his gloꝝy. That we also
be his inheritance, & a dwelling place
for him to dwell in for euer, with our
selues also in him. S. Peter doeth re-
ioyce þe we doe liue in him eternally,
and doe holde and account him for our
God & father, and doeth giue thanks,
saying: Blessed be God the father of
our Lord Iesus Christ, þe which accord-
ing to his abundant grace and mer-
cy, hath regenerated vs agayne to a
liuely hope, by the resurrection from
death of our Lord Iesus, to enioy an
inheritaunce immortall, not contam-
ynate but incorruptible and vn-
defe

That is the
riches of
his king-
dome.

1. Pet. 1. 8.
3. 4. 5.

defiled, reserued in the heauens for
those which are kept by the power of
God thorough faith, to obtaine salua-
cion.

So that being kept by the power
of God which passeth strength of ca-
stles, or any thing els, what euill or
harme can come or happen vnto vs.

Thou dost hyde them in the secret of
thyne owne presence priuie, from
prouoking the pride of men (sayth the
Prophet Dauid) also (further) thou
dost hide them as in a tabernacle fro
the stowte caluminate, strifes of euil
tongues.

Psal 30.
8. 22.

Psal 27. 454

So that the greate bransery and boy-
steous bragges that the wicked doe
braue with all, it cannot hurt vs. For
that their pride, theyr penishnesse,
their calaminates, their strifes, theyr
subtillties, nor yet theyr generall and
wicked counsellis cannot graue vs. No
more cannot the greedy grauous
rauen, nor halwtie hate of the diuel,
pearce nor penetrate the place where
GOD doth hide vs.

G. iij.

That

An excellent comfort,

Jesus christ
is alwayes
a God al-
mightie.

The faith-
full are al-
wayes
the childre
of God.

Rom. 8.
& 15.

Gal. 4. &
5. 6.

Hebr. 3.
& 1.

That which did happen oꝛ fall out to
Jesus Christ, the same shall happen
vnto vs. For as he was whipped, spoil-
ed, spitted on, bloud drawen from,
nayed vppon the crosse, otherwise in-
iured, and blasphemmed, & did remaine
the sonne of God, and could not bee
taken away noꝛ let from calling and
acknowledging of hys God & father,
and continued the redeemer of the
world. So lyke wyse the faithfull, the
more they bee dishonoured, dispoyled,
condempned, cursed, and iniuriouslie
handled, the more they remayne al-
wayes the children of God, and hys
spirit doeth lyue the rather alwayes
in them, by the which they inuocate,
call, and acknowledge hym for theyr
father. So that it foloweth that the
worlde and all the greatnesse thereof
(I meane the tiranous tirany of the
persecuting wicked worldlings) with
all the tirany and cursed crueltie they
can doe, can not hurt vs.

• To confirme & make vs more strong
in our faith, the holy ghost by the pro-
phet Dauid doeth declare vnto vs,
that

that all which our aduersaries doe
commit, thonder out, and thzeatten a-
gainst vs and the Gospell is in vaine.

(For he saith) the gentiles fret, rage, Psal. 2. &c.
and fume furiously, and the people in, 1. 2. &c.

uent vaine thinges. The kings of the
earth doe conspire, and the princes and
rulers of the Earth doe gather them
selues together, against the Lord and
Christ his annointed. It is vayne and
shall take none effect at any tyme in
vs, noz yet nothinge at all, that they
can afflict vs with, be it interior or ex-
terior. Because the Lord our god hath

ouercome all our enemies, as well John. 16.
those which are visible and sene, as &c. 14.
those which are inuisible & not sene. A poc. 17.
&c. 14.

And hath ouerthrowne them in suche
sort that they shal neuer more lift vp
their heads against vs. And thereof it
accreweth and groweth, that all is in
vaine that they doe or can doe against
him, that hath ouercome them. And

moreouer all is in vaine that any fu- All that
ry can doe against the faithfull, so that the wicked
their iudgements and condempnaci- doe against
ons are all in vaine. For that if the the faithful
is in vaine,

G. v. iudge

An excellent comfort,

Rom. 5. &
27. &c.

iudgement of God can not preuaile
agaynst them, bycause they (as the
Apostle sayeth) are knitte in Iesus
Christ. Howe can any of the iudge-
mentes of theyr enimyes in any point
preuaile agaynst them. Vaine are
their sentences and excommunicati-
ons agaynst them, so that God hath
communicated them in Christ, and
made them partakers of his ryches.
It is a common practise among them
to confiscate, spoyle, & robbe the sayth-
full of their perishing ryches. But yet
in vayne, bycause that Iesus Christ
who is their true ryches will not be
robbed from them. Their bodies are
imprysoned, yet he reigneth in theyr
liberties, to ioy, reioyce, comfort, and
recreate theyr hartes.

Moreouer, they are burned, and re-
ceyue other kyndes of death, to the
imaginacions of the persecutores, by-
cause they should not lyue: but they
shall neuer dye.

Rom. 6. &
7. & 8. &c.,
Colos. 3.
& 3.

For Sainct Paule sayth, your liues
are hydden with Christ in God.

Finally, theyr instrumentes and
other

other weapons the which they take
 by to vse theyr cruelties with, it is
 but in vayne agaynst them (I meane Psal. 2. 4
 agaynst the faythfull) for that he that
 sitteth and is resident in the heauens
 (sayeth the Prophet) shall deryde and
 make a mock at their folly: the Lord
 will laughe them to scoone for theyr
 great foolishnes. They doe think them
 selues to be of the number of his cho-
 sen, and yet the more they doe impye-
 son and kill the very chosen in deed, so
 muche the more sower they thinke to
 recouer his heauely kingdom: a great
 mockery no doubt: and is no more but
 as it were an Emmet should fighte
 with an Elephante, or a foolish flea
 with a foule Cammell. Were it not
 also foolish phoprie for a man to fight
 with a shadowe, thinking it to bee
 a man of might. Surely they doe none
 other, which persecute & fight agaynst
 the faithfull.

Of whome the Prophete speaketh:
 saying, God hath put his faithfull in
 safetie, so y no harme can touch them,
 and

An excelent comfort,

2, Cor. 7.
& 5.

Psal. 2. & 4.

and where in no wise they may perish
by the penishnesse of any pelting per-
secuter. There is none that seeketh to
hurt or harme them, but playeth the
part of him that pussheth and fighteth
with his owne shadowe. Against the
Gospel, the kinges, princes, the wise,
learned, and holy, in the world haue
discovered and shewed openly, some
of them their knowledge, suttelties &
thzeats: othersome their valieney &
might: and all of them doe affirme &
say, that they doe nothings but vpon a
zeale of christianitie. But that is such
a zeale, as he y^e gouerneth the Gloabe
and in the heauens dwelleth, doth de-
ride, laugh and make a mocke at. And
doth thzeaten that in place and lue of
the same, he will speake to them in
his ire, and vex them in his heauy dis-
pleasure. And also chastise them with
an horrible and terrible chastisemēt,
as he hath done from the beginning,
and that hath been scene in our daies.
But sith it is so, and that all is vaine
that they doe or can inuent against vs
that doe knowe and beleue in Iesus
Christ

against calamitie.

55.

Christ, & that he doth deride & mocke them in their doings. Let vs not feare their foolishnesse and folly in their conspiracies which they vse against vs, to deuide apart and seperate vs thereby from gods trueth. But let vs laugh at their folly in our good father who doth nothing but laugh at, and deride them for the same.

Of gods exceding loue greatly to the comfort of his people. &c.

The. xiiii. Chapter.

And also, sith that those sonde foolish soles cannot harme nor greue vs, and that we cannot be harmed nor greued by any kinde of calamitie. For that we be in such securitie with God, and that we be not made by our naturall weaknesse to follow their vanities, and so brought with them to be subiect to the wrath and ire of God. Let vs assure our selues of the great loue that god hath towarde vs, & consider the causes of our afflictions, and so giue him thanks

An excellent comfort,

John. 17.
& 11. 10.
23. 26.

Iere. 31.
& 3.

Psal. 1. & 7.

thanckes accordingly. And also let vs
loue him as his true childe, for the
loue of Iesus Christ, with the same loue
that his father hath loued him. Of all
those that were and should be his dis-
ciples he spake to his father, the night
before he should suffer, saying, O Fa-
ther thou hast loued them with the same
loue that thou hast loued me. The loue
with the which God loued his sonne
is perpetuall and euermore lasting, and yet
with the same loue hath he loued vs.
As it is sayde by Ieremy the prophet
I haue loued you sayth the Lord with
a loue & charitie euermore lasting. Though
all thinges perish, vanish, consume, &
bade away, yet this loue neither pe-
risheth nor vanisheth, but indureth
for euer in one most mighty force & be-
ing, whether it be in prosperitie or ad-
uersitie, God dothe loue and except
vs as his owne. The which is verifi-
ed, experienced, and proued, by the
Prophet David: which being in the
toppe and chiefe of his tribulations,
GOD dyd knowe him and deliuer
him.

so that hee puttinge hys truste in
 him, sayde, althoughe my frēdes
 haue forsaken mee, and my parents Psal. 27.
 haue cast mee forth, yet the Lord my & 2.3.4.
 God wil deliuer mee and take mee vp.
 Iesus Christe was loaden with all
 the sinnes of mankynde, and with
 paines and passyons moste bytter,
 intollerable, and cruell for the same:
 he was forsaken of his frēdes, o-
 uerwhelmed with enimies, and ex-
 tremely persecuted, yet GOD dyd
 loue him moste deere, was alwaies Psal. 21. &
 with him, and dyd not noz wyll not, 6.7.8.
 neuer forsake him, but dyd heare
 him in all his agonies and troubles.
 Also he sayde to his Disciples, euery Iohn. 16.
 one of you shalbe afrayed of mee and & 32.
 scattered awaye and I shalbe left a
 lone, yet I am not alone bicause the
 Father is w mee. Also the Prophet Psal. 16.
 sayth: sith god is on my right hande, & 9.
 I will not saynt noz feare what men
 do to mee. Wherby it apeareth that
 God dooth loue them that be his, and
 wilbe alwaies on theyr right hande,
 when they be in greatest agonies,
 troubles,

An excellent comfort,

John. 15.
&. 9.

Ephe. 5.
&. 30.

Esay. 49.
&. 15.

Esay. 49.
&. 16.

troubles and distresses . How Iesus
Christ doth loue vs he himselfe doth
testifie and saie, as the father hath lo-
ued me, euen so haue I loued you. He
loued me most dearly vpon y^e crosse,
euen so doe I loue you . He doth loue
vs as himselfe , bicause we all which
beleue, be membrs of his body, of his
fleshe, and of his boanes. There is no
man that will forget and abhoze his
owne flesh, for when any part o^r me-
mber of the body is wounded and most
sicke, then, yea euen then, is his loue
the greater and greatest of all, & with
greatest tendernes, dothe shew his
might, & loue without forgetfulnesse.
So that in our greatest calamities &
afflictions, we are of him best beloued,
for that, he cannot no^r wil^l not forget
vs . By the Prophet Esay he sayth,
can the mother by possibilitie forget
hir selfe of hir owne onely sonne
which she dyd beare in hir belly, and
brynge vp with milke euen from hir
tendre breast . Is it possible for hir so
to forget him, y^e she should neuer more
take pitie vppon him. If she doe forget
hir

hir selfe, yet will I neuer forget you.
 Because I haue you written in my
 handes at my fingers endes. And mo-
 thy wordes spoken with such a ma-
 cellie, let vs not be distrustful of the,
 for that God doth speake them him-
 selfe: and to vs he dothe direct his
 speache. And therefore when we de-
 priued of our wealth and worldly ri-
 ches, most cruelly afflicted, and heeld
 and accounted for abhominable. Let
 vs thinke that God doth and will go-
 uerne and helpe vs, and will not fo-
 get but remembre vs, as a thing most
 dearely beloued of him. He sayth, that
 he dyd write vs in his fingers endes
 and handes, because that as the hands
 & fingers endes be alwayes in sighte,
 and cannot be forgotten: So thereby
 dothe he giue vs to vnderstande, that
 he doth alwayes looke vpon his elec-
 ted, and will neuer forget them. Bi-
 cause he doth loue them with an af-
 fection more tender & great deale, then
 is that of the Mother towardes hir
 child. The which he declared right
 well to his disciples, when he should
 depart

Iohn. 13. 26.
 33. 34. &c.

D. J. depart

An excellent comfort,

depart from them by death, he made a great many of very louing & comfortable countenaunces vnto them, and dyd promise great consolacion & comfort, in all their griefes and calamities, though they wer neuer so great after his departure. And therefore as assured of this great loue and charitie that the Lord our God hath towards vs perpetually. Let vs not giue place to any thinge that is (contrary to vs) against him, for that our firmnesse, constancy, and perseuerance dooth consist therein.

The consoymittie which god dooth pretende, that we which be his shoulde haue with Ch: Ie, by meane of y crosses and afflictions that we are to passe through: is a sure and manifest signe and token of this his great loue with the which he loueth vs. Because the effect thereof is so admyrable, that it cannot procede but from so high principle, g. ounde or beginning as is our election, & the vocacion with y which God dyd call vs, dothe procede from the loue which he hath towarde vs in Ch: Ie,

Colos. 3.
36. 4.

Ephes. 3.
4. 18.

Christ. So y^e all y^e meanes & practises,
 that he doth ble to wards vs, to bring
 vs to the ende of our election, which
 is to be glorified with him, of necessi-
 tie must needs procede from y^e same
 originall. When he dyd open our eyes
 to see our perdition in the which we
 were, and did giue vs the power and
 vertue of his spirit to embrace and re-
 ceive his sauing health, it was a per-
 fect sure signe that he dyd loue vs, &
 that we should not doubt thereof, bi-
 cause he had done so great a pleasure
 for vs. And therefore let vs now not
 feare that, which the we wer put out
 of doubt of, because that all those af-
 flictions & calamities, which now wee
 suffer from our Lord god, are fruits &
 a confirmation of our calling. And bi-
 cause we are so called & beloued of him
 we are therefore so afflicted & hated of
 the wo:ld. Yet let vs not faint nor fall
 from y^e trueth, because that which the
 holy ghost doth testifie to all y^e mem-
 bers of y^e holy body of Christ in general, he
 doth testify & say y^e same to euery one
 of them in perticuler. And therefore
 every

1. Cor. 2.
& 12.

An excellent comfort,

Every one particularly ought to apply
and assure himselfe to him, in none
other maner nor forme, then of him
onely it was sayde and spoken, by
Saint Paule, who saythe, we haue
not receiued the spirit of this worlde,
but the spirit which cometh of god,
because we might knowe the thinges
which are of him, that he dothe gene
vs, and not be ignorant therein, nor
yet doubt thereof.

Of Purgatorie and the causes of
calamine. &c. Cap. xv.

Because we that are of the na
bze of the faythfull, are such
a perticuler worke of GOD,
that of his goodnesse he will
not that there be any thinge in vs
which he loueth not, but that we be
wholly cleane: & also that with our
holinesse and cleannesse of life and
doctrine, we doe declare our selues
to be his children: and therefore will
destroy in vs all the workes of the eu
ell, which are so repugnant vnto
him,

Iohn. 3. &
16. 19. 20.

him, as are the wicked inclinations
of the fleshe, and all whatsoeuer els
that dothe let our true obedience to
his holy heavenly will. To ende and
consume it altogether: he doth laye
his crosses vpon vs, to be as it were
a Purgatory in this world to purifie
vs, and he will there with that we
take it as a testimony of his loue, and
that we be his verie familiars and
freendes. I, sayth the Lorde, doe re-
prehend and chastise those whome I
loue. And hereof it groweth, that the
more he loueth vs, so much the more
he hateth & abhorreth the sinne that
is in vs, and also so much the more he
will correct and chastise vs. And as
there is none that he doth more loue
then those which he hathe called and
incorporated in Iesus christ, so is ther
none y is more afflicted in this world.

Euen as a carefull Father that
hath many children, and one among
the more beloued then the rest, whom
he will make his heire, and the more
he loueth him, so much the more vigi-
lant he is, to keepe all vice & danger

¶.iij.

from

No Purga-
tory but in
this lyfe.

Pro. 3. &
11. 12.

The causes
of calami-
tie to the
faithfull.

An excellent comfort,

from him, that might deprive him of his inheritance, & yet the sonne with dolefull dollour & grieve that he doth feele, doth bewaile and thincke in feelinge his fatherly correction, that it dothe procede of ire; and dothe not consider his fathers pure pretence, but rather taketh it for a signe of hatred, which for a most sure certaintie, is a true testimony of loue & good will. Euen so it doth fall out, betwene god the celestiaall father and vs, for that we do not vnderstande the intent of him in his fatherly reprehensions and chastisements, y^e which of truth (deare fellow members) are because he doth loue vs most singularly, as childre to dispose vnto vs, his most inestimable and blessed inheritance, and to destroye in vs all y^e vices y^e should let or hinder vs fro y^e same. **W**e do sorrow & grieve at his friendly & fatherly correction, we do not esteeme it as we ought to doe, nor as instruments y^e tend to so ioyfull an ende. And therefore let vs heare & follow the counsel of y^e holy ghost, speake by & out of y^e mouth of y^e apostle **P**aule,

Paul. My sonne despise not y chastning
of y lord, neither faint when thou art
rebuked of him, for whome he loueth
him he chasteneth and scourgeth euery
sonne y he receueth. If we can endure
his correctiō, he offereth himselfe vnto
vs as vnto his sonnes, for what sonne
is y whom his father chastiseth not, &
is beloued. He y is not vnder correctiō
(wherof we all be partakers) is a ba-
stard & not a sonne. Wherby it appea-
reth, & we may plainly see, y it is he y
scourgeth vs, bicause he loueth vs, &
doth certainly assure vs y we are his
children, for y by his crosses and cala-
mities with y which he scourgeth vs,
he will distinguish vs frō those which
are none of his, but are reprobats. So
y if we should be free frō his paternal
or fatherly correction, we should also
be set boyd & free from y inheritance
of his blessed kingdom. And mozeouer
it were then made manifest vnto vs,
y we were bastards illegittimate and
not sonnes lawfully begottē of our lo-
ving father. But sith that by his singu-
lar & infinit mercy, he hath made vs
H. iiii. legit.

Hebr. 12. &
5. 6. 7. &c.

Prou. 3. &
11. 12.

Rom. 8. &
15. 16. 17.

An excellent comfort,
legittimate. Let vs like lawfull lo-
ving children put asidē all pusillanimi-
tie, weakenesse, and cowardise, and
withall earnestie and firme zeale, sub-
mitte our selues, to the ordinaunce &
will of the eternall God our heauenly
father, and let vs vnderstande fur-
ther the saying of S. Paule. We haue
not receiued the spirit of bondage to
feare any moze, but we haue receiued
the spirite of adoption, by the which
we crye & call Abba, father, the same
spirit certifieth vs. that we are the
sonnes of god, and therby heires with
Christ, & therfore let vs suffer with
him that we may bee also glorified
together. And forasmuch as we doe
knowe the effect of the benefit of his
ambitious and louely correction, let vs
suffer as sonnes and heires, to the I-
mitation of his eldest sonne our head
& eldest brother Iesus Christe, which
being bebeloued dyd suffer most ex-
cessiue paines & passions. And as the
greatnesse of the same was a true te-
stimony of the loue with the which he
loued (& was beloued of the) father:

Euen so,

Euen so, how much y greater our af-
 flictions, troubles & calamities are, so
 much the more testimony haue we of
 his exceeding loue & good wil towards
 vs. For it is witten (by Iesus y son of Sirach) that the crosse is mercy. Sirach. 2.
Eccl. 2. 6. 12.
 So y the more greater y our crosses &
 calamities are, so much more y clear-
 er demonstration haue we, y god both
 loue vs the more profoundly, hath the
 more pittie of vs, & maketh vs liue in
 disdaine with y diuel & all his workes.
 From whence it springeth, that how
 much more we be oppressed with per-
 secution or any kinde of calamitie, so
 much the nigher are we at an ende of
 y consumption & destroy of all y euil &
 mischief y is in & towards vs, against
 the which y Lord our God doth make
 batteile, warre, & fight for vs. And for
 this cause, in the most extremitie of al
 our troubles and calamities whatsoe-
 ver. We ought to haue greatest con-
 solent, comfort, & ioye, bicause then our
 most franke, free, & ful libertie, for the 1. Iohn. 3.
Eccl. 2. 7,
 knowledge of God draweth neare,
 whereby we shall see him face to face,

V. v.

and

An excellent comfort,

& shal know him as he doth know vs.
Let vs not the as yonge babes, blush,
feare, stoppe or staye, from the feeling
of those troubles & calamities, which
are present in the world. But let vs
Colo. 1. & 5. passe to the consideration y god dothe
Eph. 5. pretend by them, which is to make vs
R. 9. wholly rightuous, and that there re-
main not one spot of vnrightuousnes
Hebr. 12. & nor corruption in vs, but y we should
Ro. 11. be the irreprehenible sonnes of god,
without spotte or wrinkle. So that
we might come to enioy y most bles-
sed fruite thereof, which is as a thing
of inestimable vellew appendant and
regardant or belonging to the exer-
cisers of the same.

A great comfort to the Christian, with
a terrible threate to the vngodly
and wicked, &c. Cap. xvi.

Who God would haue vs to vn-
derstand thereby, how great &
how vile a villanous euil, sinne
is. And how great without mea-
sure the rewarde thereof is, to those
vnfaithful

vnfaithfull ones that will not know
 him, for that thereby, of a suerty they
 are set a farre distance from god, and
 brought in hatred with him. For if
 god haue loued vs so much, y he hath
 all ready pardoned, and reconciled vs Rom. 5. 8c
 to him by the death of his sonne, then 10.
 for the rest of the sinne that remayneth
 in vs, he doth with the greater
 iustice, treate and deale with vs so se-
 uerely, as to make vs liue and dye in
 crosse and calamitie. And therefore
 what a wonderfull correction or pu-
 nishment, may we thinck that he wil
 vse, to them that are so fully fraught
 with mischief, that they be euen the
 seruants of sinne, and of the diuell, &
 enemies to all kinde of rightuousnes.
 But yet for all this god doth not pu-
 nish vs for sinne, bicause that Chyilte
 hath bene punished therefore already.
 But he doth punish y sinne that doth
 alwayes reigne in vs, not for the ha-
 tred he hath vnto vs, but for y mallice
 that he hath vnto sinne.
 And if we bringe sonnes & children,
 be

An excellent comfort,

be put in such a streight by our father, that for the sinne that is in vs we be iudged of men to be strangers and forriners to him, what shall be come of these, or them that beleue not y^e gospel, but are rather enemies thereof. We will not onely punish the sinne y^e is in them, but also will of necessitie consume them and their sinnes together to everlasting destruction, for that they cannot abide so rigorous a iudgement of God, (who most horribly hateth sinne) as is due for the same.

1. Peter. 4.
66 17. 18.

The tyme is already come (sayth S. Peter) that iudgement must begin at the house of God. If it begin first with vs, what ende will then come of the, which haue not nor doe not beleue his gospel, nor yet wil be none of his household. If the righteous can scarcely be saued, what will then become of sinners, or where shall they appeare. If amongst vs (I say) which are his temple and holy habitation, he doe beginne to punish with suche rigour: what wyll he then doe when as his wrath and ire shalbe inflamed against all

All, both one and the other. What is to
say, as well the household of god, as
the household of the diuell. When he
beginneth to take vengeance of that
house where the diuell dwelleth, is
obeyed, and all his will fulfilled, he
will take in his hand the cuppe of his
wrath against sinne, & all shall drinke
thereof, for all are sinners. But the
children of God shall drinke & taste of
the first, best, & purest thereof, because
they may vnderstande what enmytie
they ought to haue to sinne. Such god
doth abhorre it so much that he will
punish it first in vs; it is a great sig-
nification; that the rest (I meane the
reprobate) shall be also punished, taste
of his wrath, and shall not escape, al-
though they thinke themselves all-
bertis and loose there from. And if we
the sonnes of God be subiect to suppe
the first and best thereof, it cannot be
but that the other must needs drinke
and swallow vp the dregges, last and
worst. But for the childre and sonnes
of God (I meane the faithful) to drinke
of that cuppe in such manner of wele,
and

Psalm. 75.
& 9. 109

An excellent comfort,

Pfal. 115. &
12. 13.

Pfal. 116.
& 12.

Pfal. 119. &
Esa. 27.
& 6.
Luke. 1. &
5. 62.
Pfal. 145.
& 14.
Pfal. 113.
& 6.

and to that ende that God hath deter-
mined: me thincketh it is moze salu-
dable and healthfull to them, for that
the lord will vse suche moderacion &
so much alay the extreme bitter taste
thereof: bicause he giueth it them to
none other ende, but to bring them to
humilitie, & being humbled & brought
low in mynde, they might with moze
greater earnestie in christian affectes,
imbrace the benefites of him already
receaued, & open their eyes with such
clearenesse, that they might the moze
soner see and behoulde, how dearely &
louingly he loueth & fauoureth them.
So that thereby he hath made them
moze capable of his riches (as David
sayth) although & the Lord do cast them
downe neuer so deepe, yet he leaueth
them not therein but lifteth and exal-
teth them thereby into his great glo-
ry, bicause it is his condicion and qua-
lity to exalt the humble and meeke, &
to reise the poore from the dounhill.
With the determination of the al-
mightie Iehouah, is so fatherly & frend-
ly for vs, let vs drinke with a good wil
of

of þe cup that he doth giue vs, be they
crosses or griefes, whatsoeuer, for þe
thereby he doth call vs to his know-
ledge, which for our ingratitude & o-
ther vices were seperated fro him for
a season, with deseruing of most rigo-
rous pain & punishmēt for þe same. And
therefoze I saye we ought þe rather to
take in good part þe bitter tast of being
tost in the floud of any affliction. We
haue deserued to be chozlishly chained
in perpetual prison world wout ende,
yet god is so mercifull & louing vnto
vs, þe without respect of any thinge, he
hath allotted vs but a lyght penance,
w suffering a few, of thort sorowes &
calamities. But we moeste stubbornly
refuse the w al our strōgist forces þe we
haue. Yet for all that sith Iesus Chzist
hath called vs to þe crosse we ought not
to grudge at þe bearing therof, but ac-
cept it paciētly, bicause of þe cōditiō w
it, alredy perfozmed. If we wold loke
and see about vs, we should see, finde, &
know, þe it is not we our selues þe bear
these crosses alone, but he himselfe in
vs: for (the prophet Esay saith) þe it is

Math. 10
& 23. 23.

Luke. 9. 32.
55. 56.

Isay. 53. 3

he

An excellent comfort,

he, it is he himself, that doth carry his kingdom vpon his shoulders. Whom shall we vnderstand for his kingdom: but the persecuted, & imprisoned, the abhorred, and condemned, that are kyled for his name sake. It is he himselfe that they persecute and punish in vs his members, for the hate they haue to his inheritance which he beareth on his shoulders. So y^e althoughe he doe giue vs to drinck of his wrath, yet he doth mynister with it, such moderation and gentlenesse as is possible: for in the ende all cometh to rest vpon his owne shoulders, and so we by him are vnsaden and discharged. And therefore let vs loue him and giue him thanks, sith we haue deserued to drincke of the extreme bitterness of his wrath, and yet he giueth vs the purest with the moste lenitie and gentlenesse that may be. But the dregges, which is all the rigour of his wrath, of his indignacio, his fury, his condemnation, his curse eternall, & sentence irreuerable are kept for the to drincke which haue not beleued the
gods

against calamitie.

65.

Gospell: but in steede of the worship,
and due obedience to be done therby,
they did afflict and grieue with perse-
cutions, him in his members. The
which will take effecte (as S. Paule ^{2. Thes. 1.}
sayeth,) when our Lorde Iesus shall ^{8. 7. 8.}
manifest and shewe him selfe from
heauen, with his mightie holy An-
gels in flames of fyre: then will hee
take vengeance of those that doe not
know him, nor obey not the Gospell
of our Lorde Iesus Christ his sonne:
and will giue them punishment of e-
ternal dampnation from the presence
of our Lord God, and from the glorie
of his potencie, when he shall come to
be glorified in his Saintes, and bee
made admirable to all those whiche
stedfastly beleue.

An Inuestiue against the vicked, vvith
a merueylous comfort to the god-
ly Christian, &c. Cap. xvij.

Although that God for a tyme
doe stave, and dooth not shewe
his vengeance presently, that
hee hath prepared agaynst
I. J. them

An excellent comfort,

them that condemne his rightuous-
nesse: yet he doth not allow any thing
which they say oꝛ doe against him. His
patience and long suffering, is no cer-
tain signe noꝛ seale that may confirm
them any sufficient acquittance from
him, foꝛ condemning of them whom
he doeth best loue in the woꝛlde: noꝛ
yet foꝛ any other kynde of their wic-
kednesse bled. But he is mercifull to
all: yea euen to them, although they
dispile and disdayne hym, bys mercy
and all that is in him: and doe truste
to theyꝛ owne penitentiary merites.
They doe thinke to haue a prosperous
successe in all their doings, and why:
may, bycause sinne is so settled in the,
and hath such rule, Lordship, and po-
wer ouer them. But all their prosper-
ritie and good successes, is nothyng
but a heapyng vp, of the fulnesse of
the measure of the Lordes wꝛath, till
it bee so full in dede; as vppon the
sodayne when they looke not foꝛ it,
it must and will runne ouer (oꝛ turne
the bottome vppwarde) vppon them:
and destroye and dꝛyue them to the
deepest

Iere. 39. ff. 15

Rom. 2. ff. 2
3. 4. &c.

deepest dungeon in hell: and they shall
be suffered stil to rylse the higher, that
their falles may be the greater. And
therfoze the holy ghoſt doth commaund
the faithfull, that they ſhould not flie
from the truth, although their aduer-
ſities bee neuer ſo great, nor thoughe
the proſperitie of their aduerſaries be
neuer ſo ſublimite and high. By the
Prophet Dauid he ſayeth: Fret not
thy ſelf againſt the vngodly, neyther
bee thou enuyous agaynſte the euyl
dowers, for they ſhall ſodeynly be cut
downe lyke graſſe, and withered like
the greene hearbes. Obey the Lord
with patience, bycauſe the wicked
ſhall be deuoured and deſtroyed, and
they that truſt in the Lord ſhall in-
herite the earthe.

Pſal. 37. 8c
1. 2. 3. & c.

Sirach. 2.
in all.

And therfoze let vs be firme in righ-
tuouſneſſe and feare, as the ſpिरite of
God doeth commaunde vs. For ſithe
that wee can not, nor maye not, e-
ſcape the afflictions and calamities
in this worlde, muche leſſe ſhall our
perſecutozs eſcape: but our temporat
tribulations are nothing to be copared

An excellent comfort,

to their paynes eternall. Tempozall tribulations, are but momentary, to the eternall troubles, which are to touche the vngodly in tyme to come, for that they beleue not the Gospel, and are persecutozs of the righteous. (As S. Peter sayeth) be ye mery and glad to be persecuted, that you may be partakers of Chyistes passions, and so be glorified in him: for by that mean shal we be strengthened to withstand the feare of any pzeent euil. Sylence and hope (sayeth the Propheet) shall be your fozetresse and bulwarke. Howe much the moze we are sylent & trustfull in tolleratyng of trouble in our trials, so much & moze are we strengthened and anymated to drinke of the clearenesse of the cuppe which the Lord shall giue vs. So that it shall be no detrimēt noz harme to vs, moze then is already spoken of by his word.

The Apostle S. Paule in the Epistle that hee doeth wyzte to them of Corinthe, sayeth: when that wē be iudged of the Lord, we are but chastised, bycause wē should not be dampned

1. Pet. 4.
& 12. 13.

Esay. 30.
& 29.
Esay. 30.
& 29.

1. Cor. 15.
& 32.

ned with the world. In this the spirit
of God doeth testifie vnto vs, that by
the means of those tribulations which
we doe suffer, we be made free from
the condemnation of the world, the
which of necessitie is to be condemp-
ned. So that the punishments & per-
secutions which we suffer, God doeth
not suffer vs in them to lose vs, or se-
perate vs from him and his trueth, as
our flesh and the world doe iudge or
imagine: but to correct and consume
in vs, all those things which are lets
and stumbling blockes, to put vs from
the similitude or lykenesse that was
ought to haue vnto his sonne Iesus
Christ our Lord & redeemer. Bycause
that howe muche the more we be af-
flicted and troubled, with so much the
more affyaunce and trust in his mercy,
we should deploze and bewaile our
sinnes and wickednesse: lyke his chil-
dren of mercy, and so be banished from
the participation or part taking, of the
condemnation of the world. And this Iohn. 17. &
11, 20. 23. &c.
is the effect of the supplication or pray-
er, that our Lorde Iesus Christ vnd
A.ij. make

An excellent comfort,

make at his last supper, when he dyd pray to his father, for the onely which did beleue in him by his worde, and he was hearde. But sithe he dyd not pray for the wicked which he calleth the worlde) we oughte not to merueyle at theyr peruersenesse, for that all the perversitie whiche they doe vse, doeth leade them with scalyng steppes, to the brinke of theyr perdition and dampnation.

He did pray for vs that we myght be deliuered from euil: and euen now behold howe by afflictions, he doeth deliuer vs from the condemnation, due for sinne and wickednesse, and doeth reserue the same onely for the children of vnbeliefe. And therefore it is sayde by the Prophet, Blessed is the man that thou haste chastened (O Lorde) and instructed in thy law; that thou mayest geue hym patience and reste in the tyme of aduersitee, vntyll the pitte be dygged vp for the vngodly.

Herein are we surely certified of our blessednes, by the afflictions y we suffer,

Psal. 94.
& 12.

fer, for y we are corrected of the Lord,
 that we should not be cast of but inioy
 our porcions of his sauing health. And
 therfore y holy woman Iudith sayde: ^{Indit. 8.}
 Let vs beleue that the Lord doth cor- ^{& 27.}
 rect vs but as his seruauntes, not to
 our losse, but to our gain: not to spoile
 vs, but to amend vs. And Esdrasse a ^{4. Esdr. 15.}
 man of God sayeth, the hunger, the ^{& 20.}
 plagues, the tribulations, and the
 veration of mynde, with the whych
 the Lorde doeth scourge vs: they are
 but to correcte and purge vs, of and
 for our sinnes. And therefore the Apo-
 stle Paule sayeth to the bretheren of
 Thessalonica, ye are the children of ^{1. Thes. 5. &}
 lighte, and of the day: and not of the ^{6. & c.}
 night, nor of darkenesse. Wherefore
 let vs not sleepe as others doe, but let
 vs watche and bee sober, armed with
 the brest plate of fayth and loue, and
 with the helmet of hope of saluation.
 For God hath not appoynted vs to
 wrathe and condemnation, but to
 obtaine saluation, by y meanes of our
 Lord & sauior Iesus Christ which died
 for vs: y whither we wake o; slepe we
 shall be saued.

I. iij.

might.

An excellent comfort,

3. Thes. 1. &c.
4. 5. 6. &c.

might liue together with hym. Also the same Apostle sayeth to vs : The persecutions and troubles which you suffer, are tokens of the righteous iudgement of God, that yee may be counted worthe of his kingdome for the which you also suffer. It is (verily) a righteous thing with God, to recompence them with tribulations againe, that trouble the faithfull, and rest vnto them so troubled, with his chosen at the last day, when the Lord shall come in the maiestie of his glorie to iudge the worlde. Whereby it appeareth: that the persecutiōs which we suffer, are to vs a sure and most firme zeale, of the saluation & health that we haue by Christ, that wee bee free from synal and euerlasting damnation, and also, they are sure testimoynes of the swete rest, which is for vs to haue after this lyfe in our Worde Iesus. And therefore we ought to suffer them with a ioyfull mynde, because it is a priuiledge not incident to all, but to vs only which beleue. For which cause the Apostle sayth to them
of

L. Pet. 1. 6.

of Philippiā, it is not onely giuen to Phil. i. 27
 you, to beleue in Iesus Christ: but also
 that you suffer with him. Bycause as
 faith is not giuen (sayeth S. Paule) 2. Thes. 1.
 & 20.
 to all: no more it is not giuen that all
 should suffer for him. Wherefore it is
 most manifest, y^e to suffer for Christes
 sake, is a great and principall p^rui-
 ledge, giuen to vs by God, by meanes
 wherof all they which suffer are assu-
 red of their frēe libertie in Christ Je-
 sus. And for this cause it is graunted
 vnto them that are faithfull to suffer
 in him, and to be so euil intreated and
 desolued of and from eternall damp-
 nation, befoze hys dyuine iuste iudge-
 ment. As euery father doeth gyue to
 his childe, that which he knoweth
 to be most best & profitable for them.
 So God doeth gyue vnto vs that be
 his, paines, calamities, afflictions, and
 persecutions, bicause he by his diuine
 wisdom doth know, that they be most
 best and commodious for vs. Aduer-
 sie and persecution is muche better
 then prosperitie: bicause affliction for
 the worde of God is onely perticuler

The Priu-
 ledges of
 the which
 suffer for
 the gospel.

An excellent comfort,

and priuate to the rightuous, but prosperitie in worldly delightes are publique and common to all people wicked and sinfull. What things may oꝛ can be moze profitable & healthfull to vs, then those by y^e which we are certified & assured, of the great good will and loue, which god hath towards vs: and y^e we are free of and from, the condemnation due vnto the world, what thing is there better, that we can desire here whilest we liue in this vale of miserie, then to passe our tyme in the company of Iesus Christ, clothed with his liuery, coate, & cognisaunce: which is sayth and loue, to suffer, in, foꝛ, & with him. What greater prosperitie can be imagyned oꝛ thoughte of, the to be saued with eternal saluatiō, and to haue a deed (as y^e cōmō lawyer of englād saith) of cōfirmatiō, to assure vs y^e we shal enter into a ful possession of his holy heauēly kingdō: purchased and fully bought of him foꝛ vs, by the most precious blood of his son our sauiour Iesus Christ. God our blessed father, in sēding vs calamities, afflictions,

tions, & tribulatiōs: & in suffering vs to
 be persecuted for his name and gospel
 sake, doth it to none other end, but by
 pō purpose, to cōfirme vnto vs all his
 promises, & to assure vs y it is necessa-
 rie for vs to suffer as his sonne did.
 And therfore S. Peter doth admonish ^{1. Pet. 4.}
 vs to reioyce, in as muche as we are ^{82. 13.}
 partakers of Chrestes passions, y whē
 his glozy appeareth we may be mery
 and glad: if we be railed on in y name
 of Christ, we are happy: bicause y spi-
 rit of glorie & the spirit of God resteth
 bypon vs. S. Ieames, considering the ^{James. 1. 8.}
 great riches, that God doeth commu- ^{1. 2.}
 nicate vnto his people, in their af-
 flictions, and griefes, sayth my bꝛethe-
 ren: accompt it great ioye when yee
 fall into dyuers temptations, bicause
 that you know, the triall of your faith
 bringeth patiēce. Let vs reioyce (saith
 S. Paule) in y hope of y glorie of God ^{Rom. 8. 2.}
 for y he hath made vs, partakers of ^{1. 3. 4. 5.}
 the grace & reconciliation of Christ, &
 y we beleue in him. And not only this:
 but also y we reioice in tribulatiō, by-
 cause we know y tribulatiō byingeth
 pati-

An excellent comfort,

patience : patience bringeth experience:
experience bringeth hope : The which
hope shall neuer be confounded.

Of patience and an exhortation there-
vnto, &c. Cap. xviii.

NOW (dearely beloued brethren
& sweet fellow members) let vs see
and behold how God loueth vs : in gi-
uing vs such a benifite accompanied
with so many riches. Surely there is
nothing that we haue so greate a ne-
cessitie of in this lyfe, as of patience :
that we might fructifie and increase
in the fruites of the Gospell, to the o-
bedience wherof we are called. There
be many that doe heare the woꝛde of
God: yet for all that there is none that
doeth fructifie thereby, but those which
are armed with patience and doe suf-
fer the hand and chastisement of the
Lord. Wherefore the Apostle sayeth:
truely you had neede of patience, be-
cause that after you haue done y^e will
of God you may obteyne the riches of
his promise. Wherby appeareth that
withy

Marke. 4.
&c. 10.
Luke. 8. &c
6. &c.

Hebr. 10.
36.

against calamitie.

71.

without patience we cannot obteyne
them: and also if we haue not pacy-
ence we can not doe as we ought. But
because we shuld haue patience, God
doeth suffer vs to be troubled, for that
by tribulation, is wonted to spryng
and growe patience in those that bee
his chyldren: who knowing the good
will and loue of him wherewith they
are beloued, do perswade themselves
that from his hand can come nothing,
how aduerse so euer it be to y^e worlde,
but of force it must be to a profitable
end vnto them, and serue greatly to
the glorie of God: and also as they do
see them selues beloued: they do loue
him, and doe accept all things in good
and ioyfull parte that he doeth myni-
ster vnto them, be it afflictioⁿ, trouble,
calamitie, sorrow, persecution, or other
passion whatsoever. For by his Gos-
pell is reuealed vnto them and vs, all
his good will, if we doe receiue it: and
the full certaintie thereof to some
more, to some lesse, euen as it pleaseth
him, and seeth conuenient,

Tribulati-
on doeth
engender
patience.

Of this patience is begotten expe-
rience:

An excellent comfort,

Patience
bringeth
experience

1. Pet. 4. &
18. 13.

Gen. 22.
& 5. 6.

Rom. 4.
& 9. 13.

rience: the which is y touchstone fro
whence & wherby our faith is exami
ned, pꝛoued, and tryed: whither it be
weight & measure, yea, or no. Deare
ly beloued (sayth S. Peter,) be ye not
troubled, nor do ye not merueile whē
you doe see your selues tryed by fyre,
as if there had happened any straunge
thing to you which were not commen
to the faythfull: For by the patience
which God doeth giue vs, is pꝛoued,
experienced, & tryed, whither our faith
that we haue of him, bee true or: fay
ned. Bicause we be y childzen of light
he will not y we walke in ignozance
and darknes, but y we haue experiece,
to know wherfoze we shuld loue him,
and he loue vs. For so did God pꝛoue
Abraham, & found him faythfull. And
he was so faythfull in dede, as was
possible: wherby he vnderstode that
by the same sayth which God had gy
uen hym he was made rightuous be
foze his diuine maiestie, & that it was
a true sayth, and did vse all his loue,
and procure all that he loued, and did
delight in all things, to doe and fulfill
hys

hes holy commaundements. In Ma-
 thew and Marke, vppon the Gospel of Mat. 13. &c.
4. 5. 6. &c.
Mark. 4. &c.
3. 4. 5. &c.
 God which they did write: it is sayd:
 that there be foure kyndes of people
 which did, (and doe,) heare y^e wo:rd of
 God, & all of them sayd they belæued:
 but when tribulatiō came vppō them
 for y^e wo:ds sake, & that they wer try-
 ed therby, there was but one parte of
 them found y^e had receiued y^e truth, and
 they were thozowly tried by passing
 the pikes of persecution with patiēce,
 and did fructifie aboūdantly, some thir-
 tie fold, some sirtie folde, some more,
 some lesse. So that in such maner (I
 mean by persecution) y^e Lord doth try
 out & distinguish the true belæuers,
 from y^e false & fayned. As when by a
 blasse of wynde y^e wheate is discouered
 from the chaffe, & so known to be per-
 fect: Euen so by pusses of persecution,
 care, & calamitie, trouble, & other the
 scourges of God: a perfect & true Chri-
 stian is certeinly & surely tryed and
 known. Wherefore it is written in
 Iesus y^e sonne of Synache, as followe Strach. 34.
& 10.
 eth: what knoweth he that was neuer
 tempted,

An excellent comfort,

Thus com-
meth expe-
rience

tempted, and he that was neuer try-
ed nor experienced. What can he vn-
derstand: such a one is as a man that
sleepeth, & doeth not know nor esteeme
christianitie without a tryall or expe-
rience. Before that we be experienced
by patience in bearyng the crosse: will
any of vs, bee so bolde as Peter was,
to resist agaynst the enemyes of our
master, and the trueth: till he see him-
self out of danger of imprisonment,
peril, and persecutiō, by such like per-
secutors, no surely: it is muche to bee
doubted. But yet when God hath sent
vppon vs persecutions and troubles,
and of his mercy hath gyuen vs paty-
ence and constancie, wherby we haue
confessed before our aduersaryes, the
sayth which by the gospel we haue re-
ceiued: and when that to folow our
Lord & maister we haue put in pꝛoofe
to aduenture our lyues, and so passe
thorough all the evils and afflictions
that can be offered to vs: Euen then
(and not til then) we doe remayne, try-
ed by the touchstone of trueth, and doe
know by experience, that our sayth is
fyrme

firme, true, and of great effycacie and
 valour befoze God. Bycause then we
 are by him so vnyted in Chzist, that
 neyther Castles, prylons, toꝛmentes,
 thzeatnings, dishonours, losses of sub-
 stance, noꝛ yet the same death that he
 him selfe dyed, can seperate vs from
 hym. So that then haue we suche ex-
 perience as Peter had, and then dare
 we to strike of Malchus (y^e high pziest
 his seruau^t) his right eare if neede
 were. But yet the experyence that
 Peter had, was not altogether by the
 persecution which he suffered hym-
 selfe, but rather by that which he had
 sene hys pure good master to suffer,
 &c. So that this experience and firme
 knowledge that we haue to know the
 god from the enill, and wherebpon
 to ground our sayth, that we might
 boast and reioyce in God foꝛ: it is in-
 genyzed and begotten of that constant
 pacience which by sayth we haue to
 tollerate and beare the tribulations
 that we are brought into foꝛ the pro-
 fession of his name. Pacieⁿce also byn-
 geth vnto vs experyence of the pure
 god.

Iere. 9. 33.
 24.

An excellent comfort,

1. Pet. 1. &
6. 7.

goodnes & truth of our faith: & doth assure vs y^e we ar not deceued, noz liue by y^e vain imaginatiōs of men: but by the word of God. Wherby Christ is reuealed vnto vs, & we doe know our saluatiō. Also there is verified herein, that which is spokē by S. Peter: in the last tyme ye shal reioyce, though now for a season ye be in many temptations: yet your sayth once tryed, being muche more precious then Coult that perysheth, (though it be tryed with fyre) you shal be found in laude, glorie, and hono^r, at the appearing of Iesus Christ our sauour.

Howe that good experience bringeth forth hope, & of a shadow of certein persecutions. Cap. xix.

Experience gotten by patience, doth beget and byng forth hope, for hauyng experience in the might and potencie of God, wee come and grow to haue a sure hope in hym, because that how much y^e more & greater our trial & experience is: so much the more firme

firme, certeine & sure is our hope: as
 David, Danyell, and many other ho-
 ly men, which hauing proued, and be-
 ing experierced by great & terrible tri-
 bulatiōs, haue passed thorough y^e pikes
 of thē with great hope: for y^e they had
 a feeling of y^e power & presence of God
 in them, & thereby assured of y^e fauour
 of him, y^e they were imboldened and
 brought into so sure a hope, y^e none e-
 nemy noz nothing, could ouercom noz
 preuaile against them. David beyng
 moued with the feeling of this fauor,
 and full of firme hope in the goodnesse
 of the Lord, which did susteine him a-
 gainst his enemies, & bring him forth
 of all his troubles with victorie, sayd:
 With all my hart haue I called on thee Psal. 18. 6.
 O Lord, and I will loue thee O my 1. 2.
 strength: O Lord thou art my strength,
 my Roche, my defence, my libertie, and
 my god. And I wil put my whole hope
 and trust in thee my buckler and my
 shield, I wil call vppō thee, & so I shal
 be deliuered from myne enemies.
 The troubles & sorowes of death haue
 intirened & compassed me round about,

Lij.

but

An excellent comfort,

but I called vppon the Lorde, and he
hath hard me from his holy Temple.
In lyke maner it happeneth and sal-
leth out to all the faithfull: for after
that our faith is proued, experienced,
and sounde good, by the patience & sus-
ferance that God hath giuen vs: Euen
then our hope doeth so increase, that
we conceiue a mosse firme securitie
and certeintie of our saluation. And
so: by means therof, we begin to seele
and know without doubt that we can
not be lost nor forsaken: but that for a
moze certeintie, we shall obtaine and
come to þe pure port of eternal health.
And hercof S. James speaketh and
sayeth. Blessed and happie is the man
that suffereth temptations: for when
he is tryed he shal receiue the crowne
of lyfe, which God hath promysed to
them that loue him. Inbaryable and
firme is this hope, because it is founde
& grounded vppon Iesus Christ,
of his wordes and promyses. Wher-
of it is spoken in Mathew and Luke,
(in Christes Gospell by them wyrt-
ten) Blessed arte thou that mournest,
for

James. 1. &
12.

Mat. 5. & 5.
&c.
Luke. 6. & 38
20. & 6.

for thou ſhalte be comforted : Blessed arte thou when men reuyle and ab-
 hoze thee, perſecute thee, and ſpeake
 all maner euill ſayings of thee, for my
 name ſake : Blessed arte thou y wa-
 peſt, for thou ſhalt laugh : Blessed art
 thou when men hate thee, th;uſt thee
 out of their company, and rayle & ab-
 hoze thy name as an euill thing, for
 the ſonne of mans ſake . Reioyce you
 all then and be glad for beholde your
 rewarde is great in heauen : For ſo
 persecuted they the Prophets. 1. Pet. 2. 8c
4-5. 6.

The foundation of our hope being
 groundred vppon theſe promiſes and
 ſuch lyke : The Apoſtle ſayeth it ſhall
 neuer be confounded. For that if wee
 beleue and truſt firmly in the fulfyl-
 ling of the, we ſhall neuer be defrau-
 ded from the fruites of our hope, nor
 ſhall not be confounded befoze the chil-
 dre of this world: nor yet haue ſhame
 of our hope and truſt, in thoſe diuine
 promiſes. For that we ſhall be aſſured
 to obtaine the fulfilling of them, and
 beſides remayne without feare of our
 worſt entirpes : for they ſhall not bee

An excellent comfort,

Psal. 31. &c.
1. &c.
Psal. 71. &c.
1. &c.

Esa. 28.
&c.

Rom. 8. &c.
14.

Rom. 8. &c.
31. 32. &c.

able to say y our hope is had in vaine,
but shall with their owne eyes, full
surely see vs saued therby. David doth
declare and confirme this vnto vs by
his owne experience, saying, in y Lord
haue I trusted, & I shall neuer be co-
founded. And Esay sayeth, he that be-
leueth in the Lord shall not be confoun-
ded. And by S. Paul it is said, by hope
we be alreadie saued. Finally by the
holy ghost it is preffed, to giue vs all
to vnderstande, that as many as trust
in God, shall bee saued & set free, from
all tribulations both temporall and
eternall by Iesus Christ. So that
being anymated and imbaldened by
this hope, wee may reioyce in them
and say with Sainct Paule, if God
bee with vs, who can bee against vs.
Hee that spared not his owne sonne,
but gaue hym for vs all: howe is it
possible that hee shoulde not giue vs
all thyngs in hym. Who shall ac-
cuse or laye any thyng to the charge
of the chosen: it is God that iustifi-
eth, who shall then condemne: it
is Christ that is deade, yea rather
risen

rysen agayne : which is also on the
ryght hande of God, and maketh in-
tercession for vs.

Who shall seporate vs from the loue
of hym : shall tribulation, anguythe,
persecution, hunger, nakednesse, pe-
rill, or the sword. No : God forbid,

Phil. 4. 4.
& 22.

for that it is written, for thy sake are
we killed all y day long, & are accoun-
ted as sheepe appoynted to be slayne.

And yet in all these things we are vic-
tors, & victorious, by y god our fa-
ther who so loueth vs. Thus if y foun-

dation of our hope be by faith, we are
thē perfectly sure we shall neuer come
to confusion: and that no creature can

Rom. 8. &
37. 39.

parte nor seporate vs from the loue
and charitie of God, which is in Iesu

Christ our Lorde. Bycause of necessi-
tie by his rightuousnesse, he is to ful-
fill in vs all things, as the holy Ghost

g. Tim. 2.
& 7. 10. f. c.
Rom. 8. &
11. 12. 17. & c.

bath spokē. That is to say: if we suffer
with Christ, we shall also reigne with
hym, and if we be dead with hym, we

shall lyue togyther with him also.
And therfore if we doe communicate
together in his passions, and do suffer

h. iij.

and

An excellent comfort,

and be killed with him, we may assure our selues, that we shal also line with him foꝛ euer. So that the tribulations and persecutions which we suffer foꝛ his sake, with pacience, is a free confirmation, and full assurance of our hope in his eternall kingdome, of the which he hath alreadie taken possession, is glorified, and doeth reigne therein to his owne vse, and ours.

So that we may see, that all that God doeth, is to assure vs, (& to make confirmation accordingly) of our salvation: the which hee hath giuen vs in Christ. And to confirme in vs also, the rest of the effect of his diuine counsell which was determined befoze the beginning of the woꝛlde. And as this his counsell is mutable, so muche the moze is the fuming furie of his enemies and of the diuill their capteyne, set agaynst vs: who as he is the principall minister of all the mischief and tribulations that we suffer. So he doth as muche as in hym is to obteyne the victorie of vs, as wel in administering temptations to vs interioꝛly, as exte-
rioꝛly:

richly: wherby he would by one mean
 or other, plucke and seperate vs from
 the right way. When he doeth come
 to the combate to fighte for victorie:
 the villayne is so nymble, dyligēt, and
 subtil as is possible: all his armye of
 Soldiours and Warriours are armed
 and set in aray for the best aduun-
 tage as hee thynketh: And all to de-
 riue vs from the firmnesse of our faith
 that we haue in Christ. He doth shew
 vs the greatnesse of his estate, and of
 all his furniture, for that hee woulde
 make vs afrayd, to faynt, and bee dis-
 mayed at the full fiersenesse of hys
 force. And when as this is thus shew-
 ed vnto vs, there is a certeyn num-
 ber of vs, that are troubled, and doe
 thinke them selues as sheepe among
 Wolues, & in y^e mouthes of Wolues.
 When as they see them selues forsak-
 en of they^r friendes and famyliars,
 abhorred & denyed of they^r kinsfolks,
 forsaken and without helpe of them
 that were deepest in debte for they^r
 friendship. And that all the world doth
 reioyce to see them so afflicted, as whē
 the

An excellent comfort,

O great
Ire of the
dinit and
his seruants.

The sentences of their condemnours
thunder out so terribly against them,
as though it were from the mouth of
almightie God pronounced. The great
are the troubles & sorowes that they
suffer in their myndes: it seemeth then
vnto them, that both heauen & earth is
beset wth ire & wthath against thē, & that
god & his creatures make mortal war
euen to destroy them. The f^{or} another
p^{er}asite may they see y^e kings & p^{ri}nces
& rulers (which ought to be their de-
f^{en}ders in Gods causes) to rise & stand vp
against them, & doe say all wth one voice
together: kill thē, kil thē, as traytors &
enimies to God & our kingdō. On the
other side they see tormentes, to^rtures,
and stout sturdy stomackt to^rmentors,
And redy prepared f^{or} them, wth shame,
infamy, cōf^usion, & rep^{ro}ch, to be recei-
ued befo^{re} their friends, familiars, &
enimies, they doe see y^e terrible & fear-
ful face of direfull death, & the slaui-
sh hāgman o^r executioner ready to light
y^e fire to burn them, & to stretch y^e roape
to strāgle them. In all these troubles,
there is not one to cōfo^{rt} them, but in
stead

stead & place of comfort, they doe vse ex-
ortations to blaspheme (or speake blas-
phemy of y^e redemption obtained by) Je-
sus Christ. These I say: these are wo-
derfull anguishes, sorowes, & troubles
in their thus troubled minds. And yet
they doe increase frō degree to degree,
for all this time, they either thinke y^e
God is a flæpe, there is no God, or els
y^e he hath forgotten them. And then the
diuill plyeth hym by all the meanes he
may, to bring them to despair: he doth
procure persuasions vnto them y^e they
would deny, abhorre, & curse God: thē
he doth leaue to entreat them in this
maner, & will suffer no man to succor
them. So y^e more greuous is this an-
guish to y^e mynde of those members,
thē were present death to their bodies.

Psal. 43.
&c. 1. 2.

A pure prooffe vnto vs, that yve are belo-
ued of God in our greatest griefs &c.

The xx. Chapter.

And yet al these mischieuous thigs
are but mystic cloudes of darke-
nes, cast out by the diuyl hym selfe,
by meanes of the miscreants his mi-
nisters.

An excellent comfort,

nisters: and can not be encountred to any aduantage, but onely by the light and presence of the promise of God. If we happen to fall into any of these clapses, or to com into such a streight: the first thing that wee oughte to doe is, not to stoppe, impope our selues with poperie, nor to dasell our eyes with any thing y we see, but to passe with expedition as much as may bee, to those things which with corporall sight may not be seene. (Which is to a sure hope and trust in God,) and the no doubt of necessitie we shall be succored in the middelt and extremitie of all our sorowes and troubles, suche lyke or whatsoeuer. God sayth by the Prophet Dauid, I am with the afflicted in all their troubles. I wil deliuer them and bying them to honor, and they shal glorifie me. So that, the it is not God that seemeth to make this warre against vs, but assuredly he is with vs and doth aide and assist vs therin, giuing vs a secret power, vertue, and strength, which in the ende doeth deliuer vs. Christ sayde to hys disci-

Psal. 91. &
124. &c.

Luke. 12. &
32.

disciples, and in them to vs : feare y^e
 not my little flocke, for it is your fa-
 thers pleasure to giue you a kingdom.
 So that all the mischieses and euils,
 as many as we see or feele, whether it
 be interio^rly or exterio^rly: and all that
 Sathan & his mischieuous ministers
 doe or can doe, cannot let vs, from en-
 tring thereinto. We shall neuer feele
 our selues forsaken: but if we do leane
 to him and to his diuine promises with
 a sure sayth and hope we shall fynde
 and feele that God is alwayes within
 vs, and will neuer fayle vs. As it is Ios. 1. &
 5. 2.
 w^ritten, I will not leaue nor forsake Hebr. 13.
 & 5.
 thee sayth the Lord. Let vs heare that
 which he doeth commaund vs by the
 Prophet Esay: in tymes of tribulati- Esay. 26.
 & 20.
 ons goe my people, enter into thy cha-
 ber and shut thy doore after thee, hyde
 thee a little for a moment, vntil myne
 indignation be past. To withd^raw our
 selues into our chamber, is to flee vn-
 to the promises of God, in the which
 he hath promised vs, that he will loue
 and fauour vs perpetually. To shut Mat. 6. 3.
 6. 7.
 the doore is to renounce and forsake
 our

An excellent comfort,

our corporall feeling & senses in tyme
of affliction. And not to be ouercom by
any thing y^e the we feele interiozly oꝝ
exteriozly, inwardely oꝝ outwardely.
Noꝝ doubt of gods truth, but suerly be
lene y^e he wil fulfil & accōplish all hys
promises: for y^e we liue eternally with
Jesus Christ by whom they were pro-
mised, whē & in such tymes as we can
see nothing but darkenesse, heauines,
sorrow, & the wꝛath of God, & we doe
iudge y^e al of it is foꝝ & against vs. But
then, yea euen then: he doth acknow-
ledge vs foꝝ his people, & doth cōmaūd
vs y^e we shut y^e dore a while that his
anger may passe ouer. Wherefoꝝe
doth our good God thus much foꝝ vs:
foꝝ our deseruings, no truly: but re-
uen of mere loue. So y^e it foloweth,
though he be angry yet he loneth vs,
and is not wꝛath with vs, but with
our aduersaries & condemnors, of
whom he wil take vengeance foꝝ their
vnbeliefe sake, although foꝝ a tyme
hee suffer them to vse their worst cru-
elties. By the Prophete Esay thys
is confirmed vnto vs, that the Loꝝde
hath

bath no wrathe no^r indygnation a^gainst vs.

But to the thoznes and thistles hee bath a furious dyspleasure, fo^r that they are enemyes both to hym and vs. Sainct Paule was greatly afflicted and buffeted with many counter 1. Cor. 12. & 7.

buffettes of Sathan. But euen then was hee fauoured & beloued in God. As he heard him selfe with his owne eares, when the Lorde sayde vnto hym, my grace is sufficient fo^r thee.

Dauid feeling him selfe in the like fa^r Psal. 31. & 26.
uour of God sayde, the Lord doeth loue Esay. 27. & 3. 4.

all hys sayntes, and doeth keepe all the faythfull. And also doeth recompence the proud abundantly fo^r their pryde. By our hope in hys promyses we doe fynde this light and comfozte in the myddest of the darknesse of our tribulations. But when in the vnderstandyng & folowynge of his preceptes, we do vse and take our owne reason, of necessitie we muste giue a wronge iudgement, fo^r that if we seele not fauour diuine, we think presently y^e god is fallen a sleepe, farre distāt from vs,
and

An excellent comfort,

Psal. 53. 8c
1. 2.

Psal. 31. 8c
1. 4. 14. 8c.

and hath forgotten vs. And because we see not openly the libertie that we desire, we iudge enen the that he doth not see vs. As Dauid did which being græuously troubled. He then presently according to the iudgement of the flesh, sayd: that God had forsake him. But presently by the word of God, he was shewed the error and fallitude of his iudgement. When I was in hast I sayd I am out of thy sight, but thou neuerthelesse hast harde the voyce of my prayer: when I called vppō thee. Dauid held him selfe cast out and forsaken: but God did heare and deliuer him, when hee was in greatest trouble, and thought least of helpe. So in our iudgements (which are fleshely) we thinke that all our tribulations are long without measure, and that they will neuer haue ende. But the Lord hath sayde vnto vs, they shal endure but a while: for that in commaunding vs to shut the doore a moment, he doth giue vs to vnderstand that they are but momentarie & shall ende verie quickly. As Dauid sayth also:

fo: his ire shall passe away in a mo-
 met or the twinc kling of an eye. Our
 tribulation (sayeth S. Paule) indu- 2. Cor. 4.
& 17. 18.
 reth but a little, and is lightly passed
 ouer. And therefore we ought to suf-
 fer it constantly, not considering the
 things visible to be seene, and that pe-
 rishe: but the things inuisible, and
 eternall. For that if we be the sonnes Gen. 15.
& 6.
Rom. 4. 18.
2. 3. 4. 18.
 of Abraham, bicause we beleued as he
 did, let vs then appeare in deedes as
 he did, or lyke vnto him, for he was
 extremely tempted, but yet he: put
 his trust wholly in God, and dyd not
 doubte of his promyse. And therefore
 was strengthened in his faith, & dyd
 giue thanks to God. And was persua-
 ded that although he saw nothing (that
 shewed apparant cause) wherein to
 trust: yet he did consider y God which
 had promised, was of power almigh-
 tie: and therefore of power sufficient
 to performe any thing promised. Eue
 so we, when our tribulations seeme
 most greuous, and that we doe think
 there is least possibilitie to get out of
 them: let vs then thinke it but mo-

An excellent comfort,

God is not
angry with
vs that are
his.

Iohn. 3. &
15. 16. 17. &c.

mentary, & the rather haue hope with
the greater firmenesse, and be assured
that the potencie of God is alwayes
ready to perfoꝛme his promise, & let
vs not giue any heed at all to our owne
reason, vnderstanding, and iudgemēt.
And although we see not our libertie,
yet let vs be assured and make full
accompt y we are free. Let it be that
it seeme that God do hate vs, and that
his creatures make warre agaynst
vs. Yet for our owne partes, let vs
beleue with faith (although our trou-
bles be of neuer so great a shew) that
it is not against vs: no; yet that hee
is angrie with vs: bycause he can
not let be, no; leaue beare, the fatherly
affection that he hath towards vs.
Let vs enter into the withdrawing
place or chamber that hee doeth com-
maunde vs, and then although hee
seeme neuer so disfoꝛmed outwardly,
yet we shal finde him inwardly, such
as he hath shewed hym selfe to bee in
Christ, that is to say, a father full of
mercy, whose bowels doe burn with
loue (for and) towards vs. So that
then

then we need not to dispaire, nor yet
be dismayed in our selues. Although
the warres and contradictions of the
wicked worldinges and the worlde
be neuer so great agaynst vs, or the
misformed and the illfaued face of
death be neuer so greuous to our bo-
dies which are mortall: yet our most
louyng father God almightie: will
not leaue, but be wth vs in the midst
(and greatest) of all our temptations,
troubles, vexations, calamities, and
outragious griefes: yea euen to their
utter confusion.

To all the faithfull that are vexed,
troubled, & surcharged, or overloadē
with the crosse: the holy ghost doeth
giue aduice by Esay the Prophet in
this maner. Say vnto the weak and
faint of hart, comfort your selues and
doe not feare, behold the Lorde your
God that wil take vengeance on your
enimyes, and geue vnto them pay-
ment accordyng to their deserte: the
same God shal come in proper person
and saue you.

Esay. 37.
& 4.

This is as much as if he had sayd, &

L. y.

p. 2.

An excellent comfort,

Iohn. 17. &
4. 9. 20.

pray you heare me my dearly beloued
friendes, the troubles which you doe
suffer is bycause you are myne, and
gouerned by my worde: and for that
you haue cast away the yoke of impi-
etie and false religion: and haue re-
ceyued myne: looke not in exterior
things which are troubles vnto your
fleshe onely, but know for a certeyn-
tie that as there is nothyng that the
worlde doeth more abhorre, (or that
doeth more suffer the rage and fure
thereof) then you: So for the contra-
rie, there is nothing in the worlde that
I loue better then you. And therefore
my children, haue you a sure trust in
me, for I haue already ouercome, all
those thinges that doe tozment you,
and stith your enemyes doe not feare
to molest & make warre against you:
doe not you cease to receiue comforte
in the ryches of my promyses whiche
are yours, and are for you. If they doe
accompt you for cursed and abhomy-
nable, doe you praye for them, I saye
pray and bee not weery, let not your
hands be loused, but holde fast y^e sword
of

of your defence, which is my worde :
 be of good cheare, feare not, bee stout
 and of a good courage, for why your e-
 nemies doe fable and lye in all that
 they tell you, I am not absente from
 you as they say: but am alwaies with
 you present, apte and ready to defend
 you as I haue promysed. I doe not
 abhorre you, nor yet I haue not forsa-
 ken you, but doe loue you, and am so
 nigh: that those which touch you, doe
 touche euen the very balles of myne
 eyes. I euen I saith the Lord: will Zach. 2. 8.
 take vengeance of them that trouble 5. 9.
 you. I my selfe in myne owne person
 will deliuer you: perseuer and goe
 forwarde constantly in a sure fayth
 and affiaunce in my loue, for your ad-
 uersaries haue done what they can,
 and yet know not what they haue don
 against you in me, let the eyes of your
 harte be settled in me. Although your
 senses be shut vp with smoke, ashes,
 and flames of fyre: yet doe not think
 that I am fled or from you one ynch,
 or any thing at all. For I will not
 leaue you, but bee alwayes present
 I. iii. with

An excellent comfort,

with you, although you see me not, I
my selfe am hee that doeth fight for
you: although you see it not, feare
you not that your enemies shall over-
come you, according to their determi-
nations assure your selues that I wil
giue you the victorie in the ende, I
haue promised it: and I my selfe will
fulfill it. These and such lyke are the
louing wordes of our good God and sa-
uour, vnto vs that be his chosse, such
louing & sweet amorous speeches doth
he vse vnto vs, notwithstanding that
we be persecuted and afflicted with
fyrre and other kinde of crosses before
we can come to him.

A persuasion to trust only in God, and to
reioyce all vaine trust, had in any humaine
helpe. &c.

The xx. Chapter.

Sith therefore, that we see that our
swete God is so present with vs,
when we thinke him to be farthest of:
that he doeth loue vs dearely, when
we thinke our selues forsaken and
abhorred

abhorred : and that hee doeth not forgette vs, when we thinke our selues farre out of fauour & remembrance. Let vs put our whole truste and confidence onely in hym, for that he is altogether sufficient to (and wil) stand with vs for our defence in all our troubles and aduersities.

And also let vs saye with holy Job, Iob. 13.
& 15.

Although he giue me vnto death, I will not leaue to trust in him. As our flesh is the greatest enemy that wee haue, so is it that, which doeth make the greatest warre with vs. Rom. 8. & 3. 5. &c. Because it doeth not onely deny this fauourable presence of God, but also doeth not let, to fyght agaynst it : that is to say, against the promises of God : and doe leane, and trust to things which are vaine, thinkyng to bee defended, and deliuered by the helpe thereof, from all the harme, calamitie, and grieve that it doeth feele.

And so doeth not onely fall out to the contrarie, but also is an occasion why, that greater griefes doe follow. And therfore it becometh vs to be

An excellent comfort,

vigilant and to take heed that we do not tempte God, with puttyng anye bayne trust or hope in men, (whither they seeme or shewe to be good or bad, faithfull or unfaithfull) for any thing touching saluatioⁿ or dampnation. For so the wicked by their wickednesse, would deuise and be of strength and efficacy sufficient, to blinde and bryng vs into doubttes, and like to dispayre by means of our doubtfull and weake beliefe. Bicause that all of vs are full of that monstrous masse of sinne, ever sallyng, and in deede fully subiecte to fall, into all kinde of miserie. But let vs giue heed, to that which the holy ghost both commaund by the Prophet David, doe not trust in Princes nor in the sonnes of men, bicause there is no health nor helpe in them. Miserable are the successes of suche as put their trust in men. For that (as the Prophet Jeremy sayeth) cursed is he that putteth his trust in man. Therefore let vs put our trust onely in God, and depend and put our trust onely in his moste faythfull promises. And so shall

Psal. 146.
2. 2.

Iere. 17. 5.

shall we be sure that he will fight for
 (help and defend) vs, against \hat{y} world,
 the flesh, & all other the snares of the
 diuill. As the Prophet Esay sayth, if Esay. 32. &
13. 17.
 we beleue this word of the Gospel we Iosuah. 1. &
5. 6. 7. &c.
 haue obteyned victorie already. By Iohn. 5. & 41
 cause as S. John sayeth, our faith is
 the victorie that ouercometh \hat{y} world.
 Saint Steuē, being armed with this
 faith, which was communicated vnto
 him by the Gospell, did overcome his
 enemies furies so, that they could not
 resist the wisdom and spirit with the
 which he spake. Dauid a verie young 1. Sam. 17
& 32. 33. &c
 man, of small age: what manner of
 weapon had he to fight against Goli-
 ath that mightie capteine of the Phi-
 listines: he sought no helpe of Saul,
 nor could not abyde his Armour and
 weapons, nor yet did not saue any
 kynde of humane counseile, nor his
 own force which was nothing in com-
 parison, to the strength of that mightie
 Gyaunt. But onely armed with a
 sure faith, affiance, and hope, in God,
 he sought courageously, did overthrow
 him, cut of his head, and so set the rho-

L. v.

sen,

sen, (hys fellow members) at libertie. In this is and shall bee for ever, verified to all the saythfull, that God wil fulfil and performe his promises. And so he sayeth by the Prophet Dauid: hee that trusteth in mee, I will keepe and deliuer him for that he hath knowen my name.

Psal. 91. &
1. 2. 3. &c.

Iohn. 4. &
1. 3.

And therfore, sith he is greater that is in vs, then he that is in the world, let vs forsake all humayne counsell, strength, industrie, prudence, and wisdom in the same, for that how much the lesse we esteeme and depende vpon them, so much y more is the efficacy, strength, & power of God in vs: and our sight y clearer & perfecter, to see the great & admirable works, done in his created by his most mightie potencie, & might. Euen then doeth God discouer to our weaknesse, the greatness of his most mightie power and strength, to our health and saluation. For when we think our selues most strong, & depend most vppon terrene and earthly defence: eue then are we most weakest, and our hope most frustrate.

2. Cor. 13.
& 7. 30.

Because

Because those things in the worlde,
we accompte and holde most sure for
our reliefe, in our greatest necessitie
falleth from vs: and so we left at the
worste, and in displeasure with God.
for that we so baynely did forsake
him, and flie to vanitie (which are the
things of this world) for our help and
defence: & so are we left & forsaken,
both of God & man. Because we made
a God of those things, the which we
trusted in, & therein did forsake y^e true
God. Those which doe put their trust
in worldly things, doe it bycause of
the sayre shewe thereof to their car-
nall or fleshy eyes: but so they make
a deuision of that hope, whiche they
ought to haue in God, & put aparte or
peece therof into those which are of the
worlde: which is vanitie, and of no
ualue at all. Our filthie flesh is fonde-
ly ledde to trust, and hang all hope on
creatures, in place and steade of that
hope which is due vnto God the crea-
tor. Suerly it is such a subtle snare
of the father of all subtilties & lyes,
that it often deceyue manye, and
con-

An excellent comfort,

continually it deceiueth it self. For it hath alwayes a custome to couer in fidelitie and hipocrisie, with some one craftie cloaked colour or other, that may not easily be knowen. So that when wee bee beguyled by the same, we doe thinke our selues in such securitie that we sleepe therein, as though fortified with suche humayne helpe, furniture, and fauour, as none might be the like: when as in very deede by the ende of experience, we may & shal, finde our owne weaknesse to be such, as is of no validitie at all. Whereby is manifested that these carnall furnishings, weapons, & armour, in which we hope and trust to be succoured by, doe not onely serue vs nothing at all for our helpe and defence, but also is and are extreme lets and hynderances, to keepe vs from y^e doynge of that, which we ought and are bound to do, by the commaundementes of God. And therfore in this lyfe, which is a tyme of trouble, tirannie, battail, and warfare: let vs be imitatozs and followers of Dauid, who neuer did bear
other

other armes nor weapōs against his
enimyes, then onely his sure trust in
God, where with he alwayes got the
victorie, and ouerthrew them all.

How we oughte to doe and behaue
our selues, to our enimyes as wel vi-
sible as in visible, cozpozall as spiritu-
all: God doeth teache vs by hys Apo-
stles. All the wyse, holy, and mightie
of the world: All the riches, authori-
tie, dignitie, exelencie, greatnesse, hu-
maine strength, and policie, that was
in the same: was against them, in such
sorte that it seemed inuincible. There
was very fewe (scarce none) neither
Lordes, Carles, Dukes, Princes,
kings, and Emperours, kingdomes,
nor countreis but were against them:
with most cruell warres and persecu-
tions. But yet they (I mean the chil-
dren and disciples of God) armed with
confidence and affiance in God, and
paciencie by the onely wordes of the
Gospell, did conbince and ouerthrow
to the grounde, all the powere and po-
tencie of them all: as well the princi-
pales as the reste. And by belieuyng

truly

John. 24.
&c. 1.
Ephes. 3 &
13016.

An excellent comfort,

truely in the Gospell, they did fight
with (and ouerthowe) all the subly-
mate and supreme highnesse, that dyd
rise & repugne against them: & Christ
their heade in them. They did ouer-
come captinitie, & bring a great num-
ber to be ruled, by (preaching y pure
Euangelie of truthe in the Gospell:
and to the obedience of sayth therin.
By force wherof: they made y world
to tremble, and did work marueilous
works most worthy of memo:ry. The
world was not so strong, nor Sathan
so mightie, nor yet his ministers so
subtil, that they altogether with their
strength, mighte, policie, and subtil-
tie, could let or hinder y small grayn
of musterdseede, (the sayth in the Gos-
pell) but that it did increase, growe,
and growe, into a great and mightie
tree, the braunches wherof did extend
into all partes of the worlde, so, that
the byrdes of heauen might buylde
their nestes therein at hys pleas-
sure.

The diuill & all his baseilles & bod-
daues are beaten down daily & ouer-
come,

Mat. 13.
& 32.

come, with that Armour & weapon
wherewith God hath armed the faith-
full, & elected. If those, which serue the
prince of darkenes, & that are marked
with the mark of the beast, which S.
John speaketh of, could make that the
sonne did not aryse and shewe it selfe
so, that dayly he did not or might not
dyeue awaye the darke some myghtie
cloudes, & so spread his beames into
all parts of the world, wherby & force
may bee felte of the heate and light of
the same: they might as well, let and
hinder the shying some of the Ges-
pell, that the splendant light thereof,
should not shine and shewe his inesti-
mable brightnesse, to giue light vnto
the blynd: that they might goe and be
guyded thereby, in the righte way of
truth. And also let that the potencie of
God therein, shoulde not take the cap-
tyue out of captiuitie, open the pry-
sons to the prysoners, and that the
contrite of hart should not receiue free
lybertie thereby.

Apoc. 13.
& 17.

Luke. 1. &
31. 33. 79.

Esay 5. &
2. 3. & c.
Esay. 60. &
1. 2. & c.

Let them goe to heauen if they can, Psal. 12. & c.
and thow the sonne do wne oute 2. & c.

hir

An excellent comfort,

2. Cor. 4. &
3. 4. 5. & c.

hir place vsuall, vnto the earth : oꝛ let
them let & hinder the shining of the
Gospell of gloꝛie, which doeth many
fess that God is the Lord, and that by
his woꝛde he ought to be serued and
woꝛshipped of all mankinde : I say,
let them doe it if they can : but in de
spight of them I say againe they can
not. Foꝛ all that euer they doe, is no
moꝛe : but as if by spetling, they shuld
pꝛoue oꝛ goe about to pearse the hea
uens, and so spitte vpward accoꝛding
ly, and then the same fall backe again
into their owne faces : whereby they
are filthily fouled to their owne re
pꝛoche. Wherefoꝛe let vs not feare
them in none of their bragges, but let
vs put on the armour of the Apostles,
and thꝛowe away all humain affiance:
Let vs assure our selues that by our
afflictions and death, are destroyed and
ouerthꝛowen the enemies, contrady
toꝛs, and geinsayozs of vs & the Gos
pell. Foꝛ God doeth deale with our e
nemies nowe in the same oꝛder, ma
ner, and foꝛme, as he did with them in
tymes past, which persecuted & spake
against

against the Prophets and Apostles :
because that they taught the same go-
spell of lyfe, which we now haue and
teach : by Christ we liue, and for him
we suffer persecutiō, euen so did they:
yet he hath alwayes gotten the victo-
rie, as well for them, as for vs. And
therefore let vs not tempt God, but
let vs trust wholly in him, his mercy,
power, and strength : And also haue
in hatred all humaine helpes and fa-
uours whatsoeuer.

What is the cause that so many do
sainte, fall, & become amased in their
mindes so, that they can not perseuer
in that trueth which God hath com-
manded : And also that some other
being wonderfultly lighted with the
cleare and pure light of the Gospell,
and seeing the workes and wonders
so admirable, that God doth shew vnto
them by the same, are so sluggyshe
and colde that they stande at a staye,
and care not whither they goe for-
wardes yea or no : Surely and with-
out doubt there is none other cause,
but that onely by the instigatiō of the

An excellent comfort,

diuill, they are so deceiued, that they
robbe God of his honour, & put their
troules wholly one in an other, taking
men for their staffe to stay vppon, to
the end they might stande in all their
troubles: regarding humayne fauor
so muche, that they leaue God, and
flye therevnto for refuge, in all theyr
aduersities and calamities. Some doe
trust in their ryches; others in theyr
honours: some in the friendshippe of
great men, other some in that they be
Gentlemen and of the noble bloude:
and so forth in other the lyke pꝛe-
rogatyues. What other thing is this,
but as if one should trust in a shadow,
or a smoke which vanissheth, almost
so towar as it is seene. When that we
consider the causes, for which we are
afflicted, (whereof God is the author
from whom we flee) and doe put our
trust in men, or in any thing that they
can doe for vs: is as muche in our
ayde as to truste vnto Egypt or to the
strength of the Egyptians, or as in a
broken Reede whiche one holdeth to
stay him selfe by, and it doeth not
onele

Esay. 36. 8.
5. 6. 7.

against calamitie.

90.

only suffer him to fall, but also with
the syvers thereof, doeth so prick and
hurte bys handes, as maketh him re-
pent, that he had no moze vnderstan-
dyng in tyme, then to trust ther vnto.
It belongeth to one that is a Christi-
an and saythfull, to bee buylded and
firmely founded, vppon that fyrm
Rocke or stone which is Christ, and
not to flee from the same, to any hu-
maine helpe or succour that perisheth:
for that against this true foundation,
the wyndes of tribulations, tempests
of torments, nor stormes of mischiefs
and wickednesse, cannot preuaile a-
gainst it, or make it to remoue or al-
ter.

Matt. 7. 26.
24. 26.

And therfore hauing so sure a founda-
tio as Christ, let vs assure our selues,
that there is nothyng in the worlde,
that can remoue vs from it. As the
holy Ghost doeth testifye, saying, hee
that trusteth in the Lord, shal ne-
uer bee confounded, but shalbe
allwayes firme & sure as the
holy hyll of Syon.

Psal. 125. 2.
1. 26.

Sp. y.

How

An excellent comfort,

How we ought to bee instructed in trueth
and veritie, and to haue no confidence
in mens traditions.

The xxij. Chapter.

God will that we belue, trust, and
be ruled by him and his word, one-
ly, and not in no maner of wyse, by
the auctoritie of men, although they
seeme neuer so wyse, holy, and sayth-
full: if they teach and instruct not, by
the prescript worde of God, wherein
is all trueth. Bycause if our trust in
God, be accordyng to (& had by) theyr
outward fained holines and goodnes,
it serueth for little or nothing, but
to make vs so weake and feeble, that
we cannot tast the drink of the liquour
of lyfe: which is the fruit of the Go-
spell: with so stiffe & stoute a stomake
as we oughte: And also y^e the rather
our weakenesse shall bee made moze
weake, & our infirmitie moze infirme
and sicke. But if we belieue onely in
Iesu Christ, & trust stedfastly in him,
we shall be necessarily instructed and
strengthened: not to dismaye vs, but
to be moze firme and strong, agaynst
all

all kynde of euill and wickednes. Yet
 for all that the ministers of God will
 onely teache according to the worde,
 that men should repose their trust who-
 ly in Christ (as aforesayde,) and that
 he is the authoꝝ of all truth and righ-
 tiousnesse. Their intent is nothyng
 but to be faithfull to the Lord which
 sent them. And to prepare his waye,
 teachyng and shewyng vnto men by
 the law the condemnation in which
 they were by sinne, and howe seuer
 God is in his iudgementes to the vn-
 beleeuers, and superstitious authoꝝs,
 of guyle and deceit, (and the folow-
 ers thereof) contrary to true religion:
 they will reduce, and induce as ma-
 ny as they can, to Iesus Christ their
 master by the gospel onely, as to one
 in whom is alwayes a remedie for a-
 ny kynde of mischiefe. For that from
 him the elected doe receiue all things,
 and doe know by him y God is theyꝝ
 father almightie: they do not, noꝝ wil
 not, sel noꝝ giue them selues for gods,
 noꝝ yet maintain themselves for gods
 viccars generall vppō earth: noꝝ one

Luk. 3. 8. 4.

An excellent comfort,

of them doeth not challenge moze authoritie in bynding and loosing, blessing or cursing, noz in distributing þe woꝝd of God then an other doth: they shewe them selues foꝝ men, subiecte to all humaine infirmities, as wel one as another of them. They doe teache and pꝛeach þe our faith must not come from men, from them, but from God: the woꝝd of truth doth teach them this doctrine and vs also. And therfoꝛe let vs not attribute any kind of thing vnto any maner of mā, neither faithfull, holy, noz hainde, but vnto God who giueth lyfe to þe dead, & some time conuerteth the hartes of (and calleth) our persecutoꝛs into the way of righteousness and truth.

Although þe men be weake, lacketh strength, & doth often stumble, to do any thing that is good, yet Gods truth which they teache is not so: Although they be discouraged & afraid, bicause of the persecution which they see, yet the woꝝd of trueth is almightie, & sayleth not. All þe disciples themselues fainted and feared at þe death of þe redēmer of the

the world, & yet he fainted not feared Luke. 22. 82
not in his truth to shew what he was: 51. 52. 84.

not yet did his truth lose any parte of
the valor, for all y^e terrible trouble, and
pagan passions, and persecutions that
happened vnto him. So true, so good,
so iust a iustifier, so immutable, so al-
mightie was he, as was none: & yet his
own denied him, & were in such feare
and doubtes of his doings, as though
they had neuer knowne him. So y^e the
truth of God dependeth nothing vppon
men, although they be even his verie
disciples & ministers: but on him selfe
onely. Although they fainted, feared,
and doubted of him, because of his pas-
sions & persecutiōs which he suffered:
yet for all y^e did not he forget, put out
of knowledge, abhorre, nor deny thē,
but did most louingly reduce thē, and
bring them again vnto y^e truth & true
knowledge therof: And there where
now he is, sitting on y^e right hande of
his father, he hath not altered his cō-
dition, nor yet hydden hys accustomed
loue from them that be his.

Although they were weake, Crayed

W. iij,

out

An excellent comfort,

out of y way, stumbled, & fell with the weight of the crosse of cruell persecution, yet did he make them partakers of his mercie, with a free forgiveness or pardon generall, and did giue them strength and force a freshe, to overcome all their weakenesse. And therefore he being such a one as he is, that did loue the weakelinges so, that hee would noz did not cast them away, for all their weakenesse & rebellion. ~~And~~ also being lyke vnto them, oughte to loue him & not to forget noz forsake him: but to hope and trust that he will doe with vs as hee dyd with his first disciples, which had the first frutes of the spirite. Let vs not be of the number of y enemies of God, noz of those which haue any enmitie vnto hym or his, which doe take and vse all his woorkes so, that it is an occasion why they are set farther distant from him, doe refuse to loue him as he ought, and in the company of his aduersaries do blasphemie his holy name: But rather as obedient and faithfull childzen, let vs vnderstand the intent of our celebration

shall

Rom. 14. 8.
and 8. &c.

shall father, and take and gather out of his workes only, all such fruite as he doeth pretend in them. Which is the better to knowe him, the more to submit our selues to his good pleasure and will, and not to flye further from him as the wicked doe, but to cleaue more nigher vnto hym by sayth, that by recouerie of newe force, we maye perseuer in the way of truth.

Now if there be any weakenesse in any of vs, (as no doubt there is, contrary to our expectation,) that weakenes commeth not of no2 from y^e truth: but from our selues & our filthy flesh. Let vs not think it a straunge thing, that there is such weaknesse in man, for that all of vs in as muche as we are men, and of the fleshe, our delight is in nothing but in weaknes & things of no validitie no2 force but of y^e flesh. Here we may all of vs vnderstand and see, what great necessitie we haue (as well those which stande vpight, as they which bend and fall) of the helpe and power of Christ, without whome we can in no wise indure to doe any

An excellent comfort,

parte of our duties. And therfore let
vs be vigilant & looke vppō the weak-
nesse & falling one of another as in a
glasse: because therby we might know
our owne weaknesse: & so humble our
selues before God as we ought, for of
our selues we are cleane repugnant
vnto him & to all goodnes whereof he
is the author. And sith that we are all
called to the crosse of affliction and ca-
lamitie, and to fight against the pride
and presumption that is in vs, and so
to be occupied in contemplation there-
fore: Let none of vs iudge a wyse or
amisse of those which are fallen or do
fall, but let him which is vpight and
on his fete, take hēde he fall not also.
Bycause that God is almightie, and
wil raise vp and cast down whom him
listeth, & will not forsake, but rayse vp
them that fall, will exalte the hum-
ble and make, and knit & close theyr
cracks and breakings most sure. The
cause whye, hee doeth not forsake
them that are fallen, is for that they
bee his child: on, and that he wil make
hys glorious woorkes to illustrate and
appear

appeare moze brighte in the by the
meanes thereof, bycause where as
sinne doeth abound there doeth grace Rom. 5. 20, 21.
superabound, and his mercy and good-
nesse is shining the brighte.

The wicked worlde cannot abyde
that any man shuld repugne oꝝ gein-
say agaynst his iudgement: noꝝ yet
allow any thing that is condemned
therein. But the children of God, as 1. Cor. 2. 8.
they haue a sence & feeling of Christ, 8. 9.
so they doe allow by Christ, all which 1. Ioh. 5. 46
God doth commaund. And so likewise 4. 5.
by him doe they reprove & cōdemne
the iudgement of the worlde foꝝ abho-
minable and wicked. And therfoze the
worlde and his worldlings together
doe agaynst them, all the mischief they
can: to the ende to banish from them
this feeling of the truth, and so by con-
sequent to dispoyle them from God
whose they are. But in consideration
thereof hee will confounde both the
worlde, worldlings, and their iudge-
ments altogether.

And if it happen that the chyldren
of God, doe stumble and fall with the
weight

An excellent comfort,

weight of the crosse of cruell persecu-
tion, & giue wrong iudgement, disa-
lowing the truth which they ought to
alow, and doe alowe a lye, which they
ought to repproue: yet their louing god
and father wil bring it so to passe, that
it shal serue them for their best & great-
est commodity, to bring them to be en-
riched with true humilitie: with their
onely trust in God, whose goodnesse is
wonte to ryse, stirre, and take out of
greatest euilles and wickednesse, most
great blessednesse and happinesse. For
that those which loue him, he doth con-
uert vnto them all things for the best,
yea euen out of sin he doth take great
riches to glorify them with. As he did
to Noah, David, & to Peter: after their
fals, he took such occasiō therby, as he
turned many thinges to their great
goodnes, & commodity, & did make to
shyne in them great light out of the
darkenesse the which they were in.
By meanes hercof, we being forsaken
of the world, and crucified ther-
in. And also the worlde being forsaken
of vs, we shall come to great know-

Psal. 33. &
20. 11.

Rom. 8. &
9. 11. 13. &c.

Gen. 9. 8 &
31.

Psal. 51. &
1. 2. 3. &c.
Ioh. 1. 11. &
7. &
2. Cor. 2.
& 6. 13.
Gal. 1. 6. &
14.

knowledge by experyence, that neyther honoꝝ, riches, noblenes of birth, humayne fauour, wisedome, noꝝ yet estimation had of men, is of no force noꝝ valour in our spirituall battelle. But onely a sure sayth and hope in God our Lord.

And so becyng made mightie, meeke, and hūble, in this maner, we remain vnited and suerly knit with the vine, which is Iesus Chꝛist, & more pꝛompt and ready to receiue his gifts then at the first. The cause why y^e father doth so picke, pꝛime, purge, and make clean the braunches (which are we his faithfull) by y^e way and mean, is onely that we might bear & bying forth, more copious, plentious, & abundance of true fruite. So that Chꝛist is he by whom we gaine, & Antichꝛist is he by whom those that folow him doe lose. And Chꝛist is hee that gayneth, and Antichꝛist he that loseth. Because y^e where he thought & thinketh, y^e by his tirannicall meanes, he had and hath gotten, a number for his owne, of those persecuted lambes out of the handes of God;

Iohn. 15. &c.
1. 2. 3. &c.

Iohn. 15. & 16.

An excellent comfort,

God, he was and is deceiued: for that
Jesus Christ doeth possesse them most
mightifully, who will in no wise lose
them. He doeth bryte and knit them
with him selfe most streightly, in and
with the cheine or bonde of most vn-
fayned love, for that he will not vary
from the truth of hys promyse: with
the which hee sayeth, that neyther the
force of hell, the diuill, death, sinne, An-
tichrist, and all that they can do, with
the helpe of all their mynisters, is not
so muche to preuaile agaynst them
that hee elected, as is his strength to
preuaile in defence to keepe them for
the inherytance of lyfe euerlastyng,
which hee hath alreadye gyuen them
from the fyrst day of theyr calling.

The wysedome of God is suche,
that hee knoweth perfectly that of or
amonge all those which hee hath cal-
led, there is none without sinne: but
are most subiecte and apte thereunto,
and to all kynde of wickednesse.

And yet notwithstanding hee doeth
accept them for hys own: and know-
ing of theyr great feeble weakenesse,
wil

Ioh. 10. 6. 5.
A promise
of great
comfort.

Ioh. 8. & 12
23. 31. 32. 51.

Rom. 14.
8. 1. 7. 6.

will not the losse of one of them. Je-
sus Christ dyd know right well, that
all his disciples would feare, faynte,
forsake, and deny hym, yet although
he knewe it, at hys laste supper with
most firme loue and fauourable affec-
tion, he made them promises of per-
formance of the whole summe of hys
goodnesse tyll the end: and in the end
lyfe euerlastyng. And did also declare
vnto them, that his death and passy-
on, should bee to destroy sinne in them,
and their discendentes or successors,
and that they with them therby shuld
receyue eternall lyfe. How be it for
all that, afterwardes they did all fall,
feare, faint, & did haue a doubt in hym:
But yet for that he had taken charge
ouer them with promysse of forgiveness,
he did not deny & forsake the, but
had regard vnto them wth such a loue, y^e
he would not suffer them to perish. Al-
though y^e wilfully wth a wauering mind
they had gyuen them selues into the
perdurable estate of perdition: yet
hee with a francke, free, and euer-
lastyng pardon, dyd restore them
to

Ioh. 14. 2. &
3. &c.

Ioh. 15. 8

7. 8.

Ioh. 16. 8. & 17.

Ioh. 17. 8. &

1. 2 4. &c.

Hebr. 9. 8

11. 26. 27. &c.

Mat. 26. 8

31. 45. &c.

Marc. 14. 8

27. 41. &c.

An excellent comfort,
to strength from thenceforth, against
all kynde of weakenesse and infirmitye.

Vppon what condition God receiueth vs,
vvith an excellent comfort to the
Christian. &c.

The xxiiij. Chapter.

So that now we, although y^e ouercome
with weaknesse, we haue fallē vn-
derneath the crosse of sorrow & fery-
ous affliction and persecution: yet God
will not forsake vs, because he hath e-
lected, accepted, and taken vs for hys
owne, with promise of lyfe euerla-
sting. Those which he at any tyme of
his mercy doth take charge of, he will
not at no time suffer to perish, but wil
helpe them in all their necessities, and
cure they^r woundes to the glozifica-
tion of hym selfe therein: & also giue
them life euerlasting.

Bycause that when he doeth receyue
vs, he doeth it not with any such condi-
tion y^e we should doe any good of our
selues, be faithfull, or perseuer in any
good.

Ioh. 15. &
7. 8.

Ioh. 6. 38
&c.

goodnesse for it : for that he knoweth
our natures, to be to, to much corrup-
ted, whereby of force it doth and will
do, to to much to the contrary. But he
doth receiue vs with condicion, that
we should onely truste in him that he
wilbe our lyfe, remittour, pardonner,
and forger of our sinnes: our strength
and perseuerance, our Physicion, and
medicine, our maister, our teacher,
our saluacion, and perpetuall redee-
mer.

1. Cor. 2. &
6. &c.

Iohn. 10.
&c. 5.

Esay. 61. &
23. 7.

It is a most greuous offence, to de-
ny the truth of God, and to giue our
selues vnto lyes and errours : It is
most execrable before God to bereaue
him of all worship due vnto him, and
giue the same vnto a beast: it is a true
testimony of our ingratitude, and that
we haue forsaken the lord, by whose
liberalitie we haue receiued so great
and mightie a multitude of benefits.
O my people (sayth the Lord by Je-
remy the Prophet) into the Ilandes
a farre of, see and consider attentue-
ly, and behoulde ? If the people there
dwe like vnto you, if any of them do

Apoc. 13.
&c. 4. 12. 1

Vnthank-
fulnesse.

Ierc. 2. &
10. 11

N. i. change

An excellent comfort,

change their owne proper gods for others, which in deede are no gods: yet you haue changed the glozy of your god for an Idoll.

God dyd call vs bicause we should accompt him for our father, that we should loue and worshippinge him as our father: he dyd take vs out of the most darcke and drownsie cloudes of deceit and errors, and dyd discover vnto vs, that onely Iesus Chyiste is our moste gracious saluacion. When that we went lyke children of perdition, worshippinge of stockes and stones, he dyd reduce vs into the right waye: when we were possessed of the diuell and of sinne, he did deliuer vs from theyr mischeuous tyranny: being a lost people he made vs his people, treated and vsed vs, as his owne people, geuinge vs his worde for our spirituall sustenaunce. He beinge our onely Lorde GOD and Father, we dyd denye him in an Idoll: the glozy which he had geuen vs beinge his people, we chaunged

AA.14.& 15.16.17.

AA.17.& 18.31.

Deut.4.& 20.

Psal.147.& 3.6.

ged for vainest vanitie, takinge in
and allowinge of false doctrine, and
forsakinge of the trueth.

We haue left and forsaken our true
and lawefull spouse Iesus Christ,
with whome we dyd contract ma-
trimony by sayth in him (as saythe
the Prophet Oseah) and haue com-
mytted fornicacion, in seperatinge
oure selues from and denyinge the
saythe that we dyd bove to haue in
him, when we receiued our Bap-
tisme.

Oseah. 2. 8
5. 6.

The Turckes, nor the Moors, do
not refuse theyr religion, no more
doe the Indians, nor the slauiſhe
subiectes of Antechrist denye theirs,
and yet is it false, abhominable, and
full of lyes.

But we hauinge a religion, so di-
uine, and pure as is possible, and
also suche a benefite thereby, as is
wholly holy and true, euen come
downe from heauen: (the authour
whereof is the LORD GOD al-
myghtie, maker of all thinges,)

True reli-
gion.

An excellent comfort,

do deny it most shamefully, for a vain
feare of losing our liues, and yet our
liues without gods true religion what
are they better then liues of brute
beastes, (surely nothings at all) what
do we differ from all other nations
vnder heauen, but onely in that we
do know Iesus Christ the sonne, by
the reuelacion of the father, and that
we haue by him lyfe everlasting. And
where as they walke in the darcknes
of theyr misticall errours, we (if we
be ruled by this true doctrine which
he hath giuen vs) do walke in y light
of lyfe by the woꝛde of truth. By ver-
tue whereof, and to be conserued and
kept thereby, God created all things.
If God had bene our enimie at any
tyme, if he had bene a tyrant or had
bene cruell vnto vs, or if he had at a
ny tyme deceiued vs, then had we had
some reason to forsake him, to flie fro
him, and to leave him: to the ende we
might get out of his wily deceits and
tyranny.

Esay. 45.
& 24.

2. Peter. 1.
& 12. 13.

Esay. 6. &
14. 20.

Psal. 67. &
1. 2. 3. & c.

But beinge allwayes a God vnto vs,
so louing as he hath bene, a God that
hath

hath sauid vs, and bypdeled the diuell,
so that he canot hurt vs. He that hath
commaunded his creatures for our su-
stenance, (when we were his eni-
mies) he that hath deliuered vs from
so many great perills and dangers of
death, and hath bene alwaies our tu-
tor, gouernour and defendour: and we
without shame so to deny and forsake
him, most greuous is our folly & falte
therein: and so greuous that we haue
deserued thereby, that he should for-
euer forsake vs and condempne vs to
be vnder the tyranny of the diuel and
antichrist eternally. To forget so ma-
ny vnderdeserued benefites, as he hath
preferred vs vnto, and to leaue him
for so small and light troubles and af-
flictions, as are those which we haue
suffered and are to suffer for the pro-
fession of his name: it is a thing wor-
thy of most greuous punishment. If
Jesus Christ had not bene first cruci-
fied himself, and made a curse for vs,
and for our transgression and sinne, &
so callid vs to the crosse of worldly tri-
bulation, we might well haue bene

God is our
saviour.

Math. 10. &
19. 24.

Luke. 12.
& 11. &c.

An excellent comfort,

Gala. 3. &

Gal. 1. 2. & c.

deceined oꝝ thought our selues so; but that is mosse infallible and certaine, foꝝ so he called vs to the profession of the same, and therefore to crosses and tribulations, and not to worldly honours, riches, and delightes of this lyfe.

What a greivous thing were it therefore to deny him: from whence may oꝝ can there arise, aere we, oꝝ grow, and procede, suche a masse of misery as that, and that we doe not (nor haue not) vnderstande and knowen aright the ende of our calling: which was especially and vppon purpose to make vs like vnto him selfe by passions, persecutions and afflictions: surely it is a most monstrous offense: foꝝ that to forsake the trueth, thereby to eschew the crosse: is none other but to forsake Christ our onely Saviour, because there is no way to Christ Iesus, without heauie crosses of affliction and persecution: nor yet no true crosse of calamitie and persecution, but is a way to passe by vnto him. So that it reflecteth, and is mosse fit and

conuenient

conuenient for vs, to haue a great and
greuous griefe in mynde, with repen-
tance, that ener we dyd forsake oꝝ de-
ny him: and to leade the residue of our
lyfe in a perfect and perpetuall repen-
tance for the same.

Perpetuall
penance.

And therefore let vs be conuerted
and tꝛne vnto him, and behoulde at-
tentiuely that he (although offended
with vs) is not our enemie, noꝝ dothe
not desire, noꝝ procure our perdition:
but is our good GOD and ffather,
which dothe desire (and wyll per-
forme) our perfect health and salua-
tion.

As truely as I doe liue (saythe the
Lorde) I wyll not the deathe of a
sinner, but rather that he tꝛne from
his wickednesse and lyue. It is god
our ffather that we haue denyed in
our dwinges and soꝛe offended, we
haue moste woꝛthely styꝛred hys
wꝛathe to be tꝛeaked vppon vs,
and yet hee spareth vs.

Ezech. 18.
32. 21. 32.

He is allwayes oure ffather, and
loueth vs as a moste louinge fa-
ther,

¶.iii.

An excellent comfort,

father, and also dothe greatly reioyce
at our conuercion from wickednesse,
he doth seeke and vse great meanes
to induce, reduce, and bring vs again
vnto his house and presence, after the
wasting and quite consuming of that
good porcion, that he dyd giue vs for
our perpetuall patrimony. We doe
imitate y apostles altogether in fain-
ting and fearing at y crosse of Christ,
and doe flee from it, and denye him as
they dyd, for the baine feare of death:
let vs also doe as they dyd in conuer-
ting againe vnto him, for as he dyd
receiue them, euen so will he receiue
vs, and will comfort and embrace vs
with no lesse loue, then he dyd vse
vnto them, for that he is as well
our maister and redæmer now, as he
was theirs then, he is our good God, a
god almightie, and dothe loue vs as
well sithens we fell, as he dyd before
we dyd fall: for that the naturalnes,
and burning bowels of loue that is
in the father, is not nor wilbe remo-
ued, by the infirmities and weaknes
of the chyldren. The prodigall childe
after

after that he had consumed and wasted quite, the goods and substanciall riches of his father, (so that his father had giuen him,) dyd retorne againe vnto him, with a most humble submission and confession of himselfe with repentaunce, to be vnworthy to be called his sonne. But the father seeing him come a farre off, did meete him on the way with such a seruent ioye, that the sonne, had scarce opened his mouth to confesse his sinne and disobedience, when he fel vpon his neck, embraced and kissed him with great ioye, most zealously and gladly, and commaundyd him to be clothed with new and costly ritche garments, making moste merueilous feast with reioycing, for his so penitent a conversion.

Luke. 15. &
15. 20. &c.

A token of
true repen-
tance.

Behoulde here the father was found no lesse louing to his sonne beinge penitent, at the last, then he was at the first, notwithstanding so great a disobedience and contemptuous offence. He was alwayes a father vnto him, aswell befoze his folly in falling and
N. b. offend

An excellent comfort,

offending, as afterwardes: he was not thereby remoued nor altered one iote from his fatherly goodnesse, neither in loue, qualitie, nor condicion: he dyd not bpbzaide nor caste him in the teth with his salts, although they wer most greuously great in his sight, but dyd rather reioyce for his penitent conuersion: so muche that his ioye would giue no place to his sonne to confesse his saltes and offences. Because he had already (pardoned and) put them quite out of memory, and dyd well and commaunde that he, with all the reste in his house should reioyce with him for the happy recovery of his sonne that was first dead and then aline.

Ezech. 26.
& 22.

Iere. 31. &
& 34.

An excellent kyndely and comfortable
perswasion of the faythfull to re-
ioyce in any calamitie, &c.

The .xxiii. Chapter.

THus (my bzytheren and fellows
, membyes) that haue played the
part

part (vppon this woꝛloly stage) of y
 Prodigal childe, in wasting, spoyling,
 and consuming of our porcions of the
 ritthes, goods, and goodnesse of God
 our father, the holy ghost doth speak,
 Propounding this example, the which
 we ought to follow after our fallinge,
 because we might seele by experience,
 the loue so ardent which he hath now
 towarde vs, I say now, when as we
 be wounded so full of shame and con-
 fession, that we do abhorre sinne and
 conuert.

Therein he doth confirme and assure
 vs, of our francke and free pardon and
 remission foꝛ all our sinfull fallinge,
 how great so euer it be oꝛ haue been,
 as a thinge due vnto all that are pe-
 nitent. Because if our hartes be wound-
 ed with true griefe, and repentance,
 and do with a hart vnfeigned earnest-
 ly loath and abhorre the sinnes that
 we haue committed, he doth present-
 ly pardon vs foꝛ them with suche a
 dexteritie, that he is so redye to im-
 brace, kisse, and otherwyse to com-
 fort

An excellent comfort,

Ezech. 18
8. 28.

fort vs, with his pure peace, that we cannot so soone open our lippes to confesse our offences, as he is redy to performe the effect of his grace, & to giue the guardon thereof vnto vs. By the which he dooth discover himselfe to be no lesse our father then, then he was befoze our falling. His ioye is such for our saluacion then, that the accompt which he hath of our offences, is as if we had neuer offended. Haue we lost and spoiled our spirituall ritches and substaunce that he hath geuen vs for our patriuony? yea: it is euen so, we haue most retchlesly done it, yet what then, in his beauenly house or habitation he hath much and many more ritches, to help and enrich vs with. And therefore let vs remoue our eyes from our owne misery and nakednesse, and leaue the regarde that we haue ther vnto, and let vs firmly fix our sight & looke wholly on him with hart, mynd, and strength, for that he is our onely lyfe, health, remedy, redemer and saluacion, & none but he. For in vs there is nothing that is any thing auailable

ble therevnto.

It is a bitter torment of mynde & christian conscience, to consider how many are made affraide, discouraged and driuen to doubte, by our denegacion or deniall of our Chzist. (For although they were tender younglings in the knowledge of him at the first) now condemnynge (throughe vs) the trueth which befoze they did allowe. This will wounde our weake consciences wõderfully which doe so reuolt. And therefore (I meane, to the ende we should doe so) dothe sathan make such continual warre against vs. But therein (to such lyke reuolters) it happeneth as it did to the Apostles which dyd deny their maister, and made many to faint, feare, and doubt (in and) of him. But although as weake & vntrained souldiers to such lyke warres we be often put to scilence and made to bzeake aray by our enemies. Yet it is very conuenient & fit that we gather a new force vnto vs, and once againe to confesse the trueth stoutely which we haue staggered, fallē from,
and

As excellent comfort,

and denyed : and with a couragious mynde and constant sayth, aduenture our lyues for the same, as the Apostles did.

Although befoze they had denyed it, yet they conuerted and dyd returne agayne to reedifie by their dealinges that which they hadde destroyed (in seekynge mortall lyfe) by denegation of theyr maister. If with weaknesse we doe commit this as they dyd, we haue the like vertue, and as full power to repent, pray to God and conuert as they had.

Hebr. 5. &
8. 1. 2. 3

And therefore the holy Ghost saith, (and doth commaunde vs by Saine Paule,) we haue not a highe priest that can not take compassion of our infirmities, but we haue suche a one as was tempted in all thinges lyke vnto vs : and yet without sinne.

Hebr. 4. &
16.

Let vs go therefore boldly vnto and befoze the thzone of that god highe Priest, that we may receyue mercy and fynde grace to helpe vs in tyme of neede.

Math. 9.
8. 12.

And Christ him selfe sayeth that the whole

whole or healthful neede not the Phyſition, but they that are ſicke.

And therfore he doeth call them vnto him ſaying, Come vnto me all you that labour and are loaden, and I will eaſe you, take my yoke vpon you and learne of mee, that am gentle & meeke in harte, and you ſhall finde reſt (or reſreſhing) for your ſoules. So that when wee are ſicke and oppreſſed in conſcience, let vs runne vnto him, that the rather we may come to our remedie, bycauſe wee are thoſe which are called of hym, that hee might vnload and heale vs.

Math. xi.
28. 29.

If they haue taken away our honour, or ſpoyled vs of our goods.

If they haue ſhut vs by in priſons and ſtrong Caſtles, or haue condemned vs for heretic (as they terme it) yet for all that, it is no let at all, but that we may come vnto hym: and receiue other goods, honours, and libertie, muche greater wythout compariſon, then are thoſe which are viſible.

An excellent comfort,

1. Cor. 1. &
20. 31. 22

Foꝛ although that of men we are coꝛ-
demned as enemies , yet God dooþ
loue and allow vs as his childeꝛen and
frendes. And therefore dooþ commaũd
vs to come to be refreshed of his sou.
If he dyd not loue vs , he would not
deale so diligently foꝛ our remedy, our
sinnes cannot be so great , as is the
health and helpe that he hath already
prouided foꝛ them : he hath destroyed
and ouercome sinne, and will that we
enioy the benefit of his victoꝛy. If we
thincke our selues vnwoꝛthy, yet our
vnwoꝛthinnesse shal not hinder vs, foꝛ
that his woꝛthyneſſe is sufficient. Let
vs therfoꝛe ſhut our eares to the rea-
ſons of the woꝛlde and the fleſhe, and
let them be onely opened to this amo-
rous voyce which dooþe call vs so lo-
uingly.

The condi-
cion of the
mercy of
God.

And ſith that onely in God (who is
the fountayne of all goodneſſe) there
is mercy, let vs not thincke to fynde it
in any other but onely in him, in thoſe
that haue his ſpirit , and be membes
of Chꝛiſt his ſonne. It is the propertie
of true mercie to deliuer þ miserable
from

from their myserie and euill, and in place thereof, to communicate vnto them aboundance of true ryches and goodnesse. And also it is most certayne, that how much the greater, the evils and miseries are, of the which he doth deliuer his faithfull of: So much the moze bryghter doth remaine the shew and setting forth of his glozy in them, who is most worzhie of the same.

Pro. 11. 6.
17.

Then howe can we call that mercie, that doeth (all that may bee) depzyue vs of so many benefites as is possible, and doeth put vs into a deepe dungeon amongst a mightie multitude of masse myseries and euilles.

In good sooth, this can be none other, but a most straunge and cursed cruel- tie, cloathed but with a coate oz cloke and name of mercy, the authoꝝ wher- of for a certeinie, is the diuill and his members. The persecutoꝝ of the go- spel doe accompt and call it mercifull dealyng to constraine the electe & cho- sen to deny both God and his word, to spoyle them of the frutes of their re- demption, and in place thereof to put

The mercy
of men.

D. J.

them

An excellent comfort,

them into the handes of the diuill. Is this any thing els, may we thinke: the to depriue them of an innumerable number of benefites, and to put them into an infinite and vnm measurable many of mischieses: for that in place and stæde of inioyning and hauing the lyues of their bodies, they doe nothing but reape the benefite and fruite of vanitie it selfe.

Which indureth not a moment, but vanysheth awaye with them selues lyke a scrow in the fire, or as a vapour in the ayre: and so they with it, is consumed and cometh to naught for euer. How can there rest, remaine, or be any mercy, in place where as the trueth and rightuousnesse of God is condemned: How can those be mercifull that condempne the innocents, and doe accompt it as a most cursed cryme (woorthie of the moste spytefull death of the crosse) to professe the name of Iesu Christ, and to acknowledge and confesse that hee onely is the redæmer, heade, and quyeckner of his church.

Colof. 1. &
14. 15. 16.

Ampn

Amongest such audiences and iudgement places of mischieuous merciful (nay rather mercilofte) men, there doeth aryse, spryng, proceede, and growe, nothyng but homicyde, and suckyng of bloud from the beginning. And therefore there can be nothyng in them but vnrightuousnesse & crueltye, which shineth in them according to the doctryne which they teach. And how much the greater and more their tyranny is, & bzaueeth against y^e faithfull, & their doctrine which is a moste pure truth: So much y^e more pure, celestiall, diuine, & comfortable is it to the autho^r therof, who is Iesu Christ. And therfoze (my dearely beloued,) be no more deceyued by reposing any truste or confidence at all, in their mercy so mischieuous. For whereas they so mercifully (nay mercilesly) doe suffer you to inioy y^e liues of your bodies, they doe therein dispoile you of the liues of your soules, which is the true sayth of the Euangelicall Gospel.

Ephc. 1. &
4. 16. &c.

Ioh. 8. # 44
Colof. 2.
& 4.

D. y.

The

An excellent comfort,

The maner of parte of the persecution in
Spaine, vwith a comfort against
the lyke. &c.

The xxv. Chapter.

The signes tokens and frutes
that commeth, groweth, and
are shewen of them, is verie
like vnto the mercie which is
in them. They giue for a livery Saint
Bennets coate, which is in signe of
pennance, about a yarde and a halfe
of yellow cloth with a hole cut in the
middest thereof, where thzough þe re-
cantantes doe put their heads, so that
the one halfe thereof is woꝛne befoze
on the bꝛest, the other halfe behynde
on the shoulders, the which hath two
red crosses, called by them S. Bēnets
crosses, the one befoze, the other be-
hynd, this they do appoint to be woꝛne
for certayne yeaꝛes, within a certayne
pꝛecinct, vppon payne of death. To sig-
nifie that by them and the wearers
thereof, the sayth of Christ is denyed,
that they bee wholly guided, by the di-
uillish

nilish doctrine of Antichrist, and the diuell his fellow, to whome they are saythful with a sayth vnfayned, most vn saythfull to God, that they haue chaunged the ioyes eternal, for vaine ioyes and vanitie it selfe, which perisheth, and haue (according to the proverbe) like a dogge, tozned againe to theyz vomit: or like a solve well washed, tozned againe and wallowed in the myze. So that this signe or liuery is a perfect shew, signe and token, of y mischeuous minde that is in them, and of theyz mercilesse mercy so vnequall to the true mercy which GOD doth shew vnto his elected, persecuted by them, (beinge his enemies) wherefoze we ought not to seeke, nor trust to any other for mercie, but onely to god, nor to change his mercy for any feare, flattery, or crueltie, whatsoeuer of men, nor the diuell: although they do thonder it out with theyz dissembled sounde or voice neuer so fierly.

Let vs vnderstande that the mercie which god doth shew vnto his people

D.iiij.

is

Prou.ii.
&.19.

Prou.26.
&.11.
2.Pet.2.
&.22.

An excellent comfort,

Mat. 5. &

11. 12.

Luke. 6. &

22. 23.

Mat. 5. & 6

10.

Luke. 6. &

21. 22.

is very great: when that for his name
sake our liues are taken from vs, by
such or those which ought to doe their
best to keepe lyfe in vs, we may be
bold to take it to be a substantiall and
most certayne and sure signe that wee
are partakers of, (and doe p̄serue
to) the kingdome of God: when that
for his loue, or for the confession of
his name, we be euill entreated, and
condempned of men and the worlde,
let vs not feare nor flee away so fast
from death, y^e for to liue eight dayes
longer in this lyfe, we will lose the
lyfe enerlasting, which is y^e true life,
a lyfe perdurable which neuer will
haue end. What other thing is y^e lyfe
which they graunt vs by their mer-
cy, (as they say) but a cruell continu-
all death, full of sorowes & troubles,
& of no cōtinuance to true life, but ma-
ny times taken away & dispatched by
light occasiōs. Wherefore, for y^e for so
short a thing, a thing of so momētary
a being, we aduenture our humayne
liues, for eternall blessednes, & a lyfe
y^e neuer shall haue end, our lot or hap
is

is y better, & moze blessed in y we dye
with such dishonoꝝs, the is y lotte of
our persecutoꝝs, though they lyue
with neuer so muche pœnith popishe
pompe. Our death here, is a true testi-
mony of y life which we haue in chꝛist
with eternall resurrectiō by him: and
wher as they cruelly kil, & craftily cō-
dempne vs, it is an infallible signe,
& testimony most true, y they be cleane
from Chꝛist, & haue no parte w them.

Iohn. 11. &c.
16. 25. & c.
2. Thes. 5.
& 5.

Blessed are they (saith S. Iohn) y dye
in y lord. And y pꝛophet David saith,
the death of y Sainctes, are pꝛecious
in the pꝛesence and sight of God. And
therefoꝛe (our death) bæyng a thyng
which y Lord doth loue, & a testimo-
ny y we are blessed, we ought not to
feare it in no maner of wyse, bæyng
his chyldꝛen: but rather to gloꝛifie
hym in the same, to the imitation of
the Apostles.

Apoꝛ. 14.
& 13.
Psal. 116.
& 13.

Let vs giue attentyue eare to the
woꝛdes of our sauioꝛ Chꝛist Iesus,
directed to them y will folow him. He
that loueth father oꝛ mother moze the
me, is not woꝛthy of me: & he y will

Iohn. 21. &c.
7. 8. 9. & c.

Mat. 10. &c.
37. 38. 40.

D. iij.

not

An excellent comfort,

Mar. 8. &
24. 25. &c.
Luke. 9. &
23. 24. 25.

What it
is to be a-
shamed of
Christ.
Rom. 1. &
16.

not take vp his crosse and folow mee,
is not woorthye of me: For whosoever
will saue his lyfe shall lose it, but he
that wil lose his life for my sake, the
same shall saue it. For what auay-
leth or profiteth it a man to win the
whole world, & then to lose his owne
soule, or what may a man giue to re-
deeme his soule from death. And also
he that shall be ashamed of mee or of
my worde, before the men of this ad-
ulterous and sinfull generation, the
sonne of man shall bee also ashamed
of hym, when hee shall come before
mee in hys glozie, accompanied with
holy Angelles. So that the forme
and order of keeping & sauing our liues
according to y^e doctrine of Iesus christ,
is to lose them by affliction for hys
sake, & for the profession of his name.
And thereby it is manifest, y^e we keepe
and saue our liues most sure, wheⁿ as,
and at such time as they doe take the^m
from vs: for that by the meanes ther-
of we are put in the hands of God. Let
vs not be ashamed of Iesus Christ nor
of his worde, although they dishonour
vs

vs neuer so muche therfore, but let
 vs rather account they: most dishono-
 red spite bled towardes vs, for our
 most triumphant honour and victoꝝy:
 yea lette vs accompt euen the verye
 sweardes, axes, fleshhookes, stränge-
 ling stringes, paynted myters, lue-
 ries of mockery, faggots, fire, rackes,
 boiling leade, pitche, rosen, and tarre,
 toztures, and all other their instru-
 mentes of toꝝment, to be enseignes of
 honour vnto vs, & badges of the eter-
 nall kingedome, to the which we be
 bzought by bearing and sufferinge of
 them. Iesus Christ was the sonne of
 God and kinge of all creatures, such
 a one as was promised by the Pro-
 phets. But yet his crucifiers in mosse
 dispiteous or spightfull maner & signe
 of mockery dyd make him naked, dis-
 poiling him of his apparreile, & cloath
 him at they: pleasures with purple,
 and put a rœde in his hande and a
 crowne of sharpe thornes vppon his
 bare tender head, they dyd wounde &
 boffet his tender body with most cru-
 ell blowes and strypes of fistes and
 whippes

Esay. 61. &
 1. 2. 3. & c.
 Psal. 72. &
 6. 7. 8. & c.
 Psal. 45. &
 2. 3. & c.
 Esay. 35. &
 9. 10.
 Mat. 27. &
 28. 29.
 Marc. 15. &
 16. 17. & c.

D. v. whippes

An excellent comfort,

Sap. 2. & 1.
2. 3. & 6.

whips, they made as it were a may-
game of him, a king in mockery, mis-
construing the accompt which ought
to haue bene had of him, and accompa-
ted hym a man deceyued in his opy-
nion, a deceyuer of the people, and not
the sonne of God. Of the same sozte
and in the lyke maner doe they deale
at this day with and to the faithful,
the members of his blessed bodie our
bzytheren: onely bycause they call
them selues the chyldren of God, (as
in truth they are) they doe spoyle & per-
secute thē euen vnto þe death. But they
shame not to shew themselves (if they
be faithful in deed,) & therfoze they be
not apparelled, noz doe not weare (noz
yet delight in) þe oznaments of honoz,
which are vsed in the woꝛld: bicause
they be not thereof. They doe onely
apparell thēselues wth the spitefull dis-
honozs vsed vnto Chyzst in thē & no-
thing ashamed therof, they are hidden
therby, couered & shadowed from the
spite of wicked woꝛldlyngs, as he hym
self was: they are cloathed by their
foes þe enemies of God, wth S. Bennets
lure,

sidery coate in significatiō y they are
 only allowed & known of god, though
 the world doe y contrary, y he doeth
 lone them as childre though y world
 doe abhorre them as fowles full of fol-
 ly; deceyued in their opinions of the
 truth, & great deceyuors. When are
 they tryed with a certaine kynde of
 thing on their heads lyke vnto a my-
 ster, & that is painted full of diuilles,
 which doth signify the kingdom that
 Christ Iesus gayned for the elected,
 when as hee did were the crowne of
 thorne, & did suffer his passion & pre-
 cious death so spitefull vppō y crosse:
 by the diuilles painted thereon we may
 vnderstād, y sin, hell, death, & the diuill
 are already ouercome & killed: they
 haue no more force against them, nor
 can doe no more harme vnto them,
 then those vaine painted pictures. Wi-
 cause euen as Iesus Christ dyd lyue
 heere vppō earth, & dyd wear those (or
 such like) cognisāces or badges of dis-
 honoz himself. So now he doeth liue &
 reigne vnder those ornamēts & appa-
 rels in thē his owne: so scorned, spited, &
 cruci-

An excellent comfort,

1. Iohn. 3. &
8. vs.

crucified for his loue and professing
of his name. Sith he then is thus ly-
uing in them, then by him in them, is
destroyed all the woꝝkes of the diuill:
Bycause (as S. Iohn sayeth) Christ
came into the woꝝld to the same end.
Whereby it is manifest, that those
things by the which our persecutoꝝs
doe thinke to dꝛyue vs from y^e know-
ledge of God, (for that they know him
not them selues,) are sure signes and
perfect tokens of our probation & try-
all, and of the certeine inheritance of
his blessed kingdome. Wherein after
the ende of a fewe houres (a moment
or twynckling of an eye in effect) we
are to enter, and shall reigne most tri-
umphantly in great gloꝛie for euer
woꝝld without ende.

The mercy
of God to
the penitent
is alwayes
readye.

It is græuous vnto vs (the faithfull)
when in beynge persecuted with the
peruerse and crooked crueltie of men,
if any of vs doe happen to faint, and
for feare renounce to trust vnto the
mercy and ayde of God, yet by the gift
of his holy spirit we doe not onely re-
pent presently, and are greatly græ-
ued

bed in deede, to thinke that so fondly
we followed the foolish & earthly folly
of our enemies, and forsooke the bles-
sed banner of Iesus Christ our care-
full captaine. But also we are then
fresh of force in faith and are litle or
nothing discomforted thereby, nor do
not thinke that much is lost, (though
we did stumble, stagger and fall by
the crosse as aforesaide, and so did
doubt in the truth of Christe) no nor
yet we do not looke for our redirecti-
on from men nor monishe mamotes
the pious puppetly pelting patchery
priests of Baall. It is altogether by
the good will and loue of God, that
we do remeber our selues, how that
we were not onely without sinne,
but also subiect greatly vnto y same :
and not onely to the euils of vs, had
in experience, but also to all kinde of
wickednesse by vs vnerperimented.
And also by his like loue wee do re-
member, that God did make promise
vnto vs, that his mercy should be e-
uerlasting to the humble and peni-
tent, with a speciall pardon and for-
giuenesse

Of the loue
of God.

An excellent comfort,

Psal. 105. 82
27. 22. &c.

giuenes of finnes, without any more remembrance of them. For as the father hath pittie and compassion vppō his children: Euen so hath the Lord almightie pittie and compassion, vpon all them that feare him.

Bycause he doeth knowe right well of what a myscheyuous masse moulded of mettall we are made off, and doeth consider that wee are but dust.

And therefore sith that our Iehouah, our most almightie God, as a most louing father hath alwayes had mercy vpon vs, let vs be most certainly assured that euen so he wil haue now: and alwayes for euer. Wherefore let vs forsake and cast of that cursed and execrable mercy offered of our aduersaries the condemnors of the Gospell, otherwyse we are to forgo our partes and porcions of the true mercye of God, which is at as greate enmytpe and contrarie (with and) to their mercie as can be.

Dr

Of the true similitude of the
true church.

The xxvj. Chapter.

From henceforth (neither) let vs not
feare nor doubt the trueth of Iesu
Christ that is crucified, nor yet be-
leue as the blynde doe: for amongst
the christians at this day, the conditiō
of Christ, and the true doctryne of the
Gospel, is euen as it was when he
him selfe was conuersant on earth a-
mongest our predecessors. The righ-
tuousnesse & truth preached & taught
vnto vs now, is so, & the very same,
that it was then, & all one: Abhorred
and euil spoken of by the world, now
as then. Of those that be giuen to su-
perstition & holines, such as the world
doeth allow, he is condemned to bee
false & fained: And of those y^e be fully
fraight wth worldly affects & wisdom, 1. Cor. 1. 22.
26. 27. 28.
he is condemned to be folysh & very
foly, & all of thē, both one & other
doe condēpne him for an heritike & ful
of errors. And also, as at the sycke
be

An excellent comfort,

he was condemned by the sayde holy
and wise of the world, the doctors of
the law, the learned, the Bishoppes,
Prouisoꝝ, Inquisitoꝝ, Pharises, &
Iudges of religion. Euen so now, are
their others like vnto them, so to be
poped, that they condemne both hym
and his gospel together, and as much
as in them is, they vse and set abroch
to kill the heire (our principall men-
ber) and to thꝛowe hym out of the
Uiniarde. And suche as goe aboute
to reedifye, and builde againe the
Temple so longe layde waste, they
do repꝛoue and seeke to dispoile them,
of the chiefe and principall corner-
stōe of their buildig. Also those which
haue already finished their building:
& reedificatiō, they do greuouſly gain-
say & persecute: for why? the gospel hath
neuer ben, yet is, nor neuer shall bee
till the ende? withoute Annasses,
Caiphasses, Pilates, Pontifices, bigh
Priestes, Iudasses, and Pharises:
to kicke and spoꝛne against it. And
therefoꝛe do the Disciples of Iesus
Christ, enen now go on beggi-
ting

Mat. 21. &
37. 38. 39.
Mar. 12. &
6. 7. 8.

Psal. 118.
& 13.
1. Pet. 2. 8
4. 5.

ting from place to place without any
 worldly abyding, and dyen to hyde
 them selues bicause they haue profes-
 sed and confessed the trueth, of theyr
 master, the Iudasses do abhoze them
 and their masters so much, that they
 doe what they can to the vtermosse
 of their power to betraye them, and
 to make a great gayne thereof. They
 doe vse their greatest cruelties, not
 onely agaynst them, but also euen a-
 gainst the verie walles of the secrete
 houses where they haue preached the
 Gospell, if they take them, they put
 them in prisons with great extremi-
 tie, till they haue done what in them
 is to ouerthrow them quyte. And
 therin it is to be seene that the church
 of y faithfull (which is y true church)
 is of and in the same estate and condi-
 tion that it hath bene from the be-
 ginning in the worlde, and therefore
 the Prophet Esay, doth call it a poore
 afflicted and beaten hatred churche,
 with the tempestuous stormes of per-
 secution, without all comfort and con-
 solation, euen lyke vnto the churche

Esay. 54. &
 1. 2. 3. &c.

W. J.

which

An excellent comfort,

which was of the Apostles sometimes in Jerusalem.

And therfore when it shall happen or fall out at any tyme to any of vs the members of the same church, to be imprysoned and presented before the audiences and cursed congregations of cruell persecutors: Let vs not looke to finde any other pietie, nor pittie amongst them, the Iesus Christ dyd amongst his condempnors: whē he was tyed before them, and moste cruelly passioned. But let vs remember the wordes which our Lorde Iesus Christ spake to his disciples, whē as he commaunded them to preache the Gospell of his worde throughout the whole world. Beholde (sayde he) I doe send you forth as sheepe among wolues: It is the propertie of the wolfe to shewe very little mercy, fauour, or curtesie to the sheepe, if he do shewe any at all, it is but feigned to hyng his mischieuous mynded purpose to passe, the sooner to make a spoyle of his pray. Let vs remember also that (as before repeated) we be called

Math. 10.
24. 26.

called to be conformeable and lyke vnto Iesus Christ. As hee, after hee was taken, and vntill he had aspyzed to y^e crosse, he did finde no hamanitie, no charitie, no compassion, no pittie, comfozte, no: consolation amongst men, moze then if they had bene most wylde, fierce, cruell, and brute beasts. Euen so it shall happen vnto vs, if as we ought, we be folowers of Iesus Christ in all our persecutions and crosses.

But contrariwysely: if thæues, robbers, runnagates, Sodomites, committers of Symony, homicides, murderers, committers of Sacriledge, fornicato:rs, adulterers, and such like, when they be taken and put in prysen there is one o: other founde presentlye that prayeth for them: wth wo:kes of charitie, visiting them in prysen, helping them in their busynesse and trauayle, gyving them comfo:rt, counsell, & strength towards their discharge o: setting at libertie. But if any of the children of God, happē to be had in their hāds, they put the p:esētly

An excoient comfort,

in pꝛyson, where they can neither see
noꝛ be seene of any man to help them:
there is no man that doeth oꝛ dareth
helpe, ayde, couंसell, comfoꝛt, oꝛ streng-
then them: there is none that may
humainly helpe, speake, vse any kynd
of friendship, pittie, gentlenesse, oꝛ o-
ther good intreatie (as commonly is vs-
sed among the woꝛldlinges one to a-
nother) to them. But contrariwyse,
they are shut vp alone, one of them
seperated from an other, vsed and in-
treated with a kynde of crueltie as if
they were Turks, oꝛ among Turks.
And foꝛ what cause, cryme, oꝛ offence
I pray you? Surely none at all, but
onely bycause they be righteous and
iust, and haue their whole faith, hope,
and confidence onely in Iesu Chꝛist,
and doe trust to be saued by his mer-
cy and merites in the blood which he
shed foꝛ them.

But then if they be brought and do
appere befoꝛe the Iudges, they finde
them furious, fierce, and merueilous
wylde: euen lyke vnto rampant Ly-
ons, full of subteltie lyke Foxes, with
wiles

wyles to take them in trips by words
and so to gather and get greater mat-
ter and cause agaynst them, then be-
foze they were accused of : And doe
forbid all, and commaund that none,
shall visit them neyther with words,
wozkes, noz mercifull meane to help
them any way, although that God so
straightly haue commaunded it . If
that any man (which is not altogether
spoyled of all humanitie) doe speake
friendly vnto them, and so visit them
with friendly comunication: they
are presently had in suspicion, and pu-
nished therfoze . If there bee anye
knownen to be so, or otherwise moued
with compassion & doe pray for them,
they are take for complisses, consozts,
and confederates of the same cryme,
which is nothing but to confesse the
name of Iesus Ch:ist, and not to be a-
shamed of him being crucified in the.
And euen as Ch:ist was couered with
all kynde of heauynesse and trouble
vpon the crosse, so were they made
naked and vncouered of all humayne
consolation and comfozte, and as hee

An excellent comfort,

Math. 27.
86. 46.

hauyng great thirst and drynesse by the agonie of death, had giuen hym by them to drinke vinager and Gall, So all y^e those faithfull afflicted ones, receiue of they^r persecuto^rs, to^rmentors, & troublers in the tyme of they^r agony and thirst, is nothing but gall and bitternesse, the more and rather to grieue them, so^r that they bee as sheepe of Chyistles flocke, among the Wolves of this world, who can giue them none other thing, bicause of the enmitie they haue vnto them, & they^r paster & sheepeheard.

Yet all that they doe or can doe against vs though it be neuer so much, it is so registered and set downe in Gods diuine counseil that they cannot nor shall not, barrie one iote, nor yet passe on whit beyonde it. Wherefore with all humylitie let vs runne vnto hym, whose will turne all their tiranie, and crueltie so pagan lyke vsed against vs, to our comfort, health and profite, notwithstanding all our solitarie shutting vp neuer so sepe-
rately and secretly alone,

Let

Let vs imitate and followe the
 children of Israell, and doe as they
 did when they were captiues in E-
 gypt: who beyng vsed and intreated
 w^{as} much crueltie & tirāny as might
 be, w^{out} hauing on their behalf, either
 king, p^{ri}nce, lord, or other earthly ma-
 iestrate, vngouerned of humayn help,
 and banished frō all maner of fleshely
 fauor, yet they had recourse vnto god
 onely: & with such sozowful sighs and
 tears did confesse & bewail their sins,
 wickednes, & offences, (& did desire help
 & ayd for his promise sake so faithful-
 ly,) that all of their meanes together Exo. 2. 2. 4.
 both of penitencie and prayer, did as- Chap.
 cend vp to y^e th^{rone} of the most high-
 est: and with those cries (I say) & hea-
 uenly hope y^e they had, did pearce the
 boiling bowels of his loue and mercy:
 And did obtēin the fruit of their faith-
 full desires. So that when the cursed
 crueltie and tirannie of the Egyp-
 tians, was at the full, y^e highest, and the
 greatest, euen then did God extēde
 hys mightie arme from heauen so:
 that they being without any humain
 P. iij. helpe

An excellent comfort,

helpe or remedie at all, he did deliuer them, onely by his own mightie potentie and power. There is no tirannie nor persecution that can continue long, for looke how much the more it is malicious out of measure, so much the nigher is the ende and destruction thereof. As did appeare by Pharao: for when that the crueltie and tirannie of him & his ministers was most extreamest agaynst God and his people, even then did it perishe and ende with most cruell destroy thereof, and the executioners together: for there is nothing that will more sooner destroy and consume the euill tyrannie and crueltie of the tiranicall persecutors, then the patience and humilitie of the Sainctes, with submitting themselves, in harte and mynd, to the onely will and pleasure of God: asking of him succour and ayde with fayth in his promise. There is no suche whetstone to blunt nor beate downe the raso, sharpe edges of the sweards of the Tirantes, nor no suche water to quenche the burnyng flames of fyre
which

which they vse for the faithfull, as is
 a sure faith and hope in the Lord: be-
 cause as all the enimyes that doe af-
 flict and torment vs be deade: Euen
 so (althoughe we see it not with our
 bodily eyes) he doeth kill them styll
 for vs. And notwithstanding that they
 doe seeme to our carnall sight to bee a
 liue, yet for the hatred they haue to
 the truth, they are dead in the presen-
 ce of God. And howe muche the greater
 their frensie furie is towarde vs: So
 much the surer is the signe that they
 bitter destruction is at hand. The peo-
 ple of God were so occupied and dvy-
 uen vp against the read Sea, & in such
 a streight thereby, that the weaklings
 amongst them faynted, feared, and
 began to yelde them selues for dead
 men, by the handes of their enimyes
 the men of warre: who so fierly fo-
 llowed them as was possible, making
 accompt of the same: they were ar-
 med in all points for the purpose, but
 God prouided a present remedie for
 his people, to put their appoyntment
 cleane to the contrary. He diuided the

Exo. 14. &
 3. 4. 5. &c.

P. v.

hugie

An excellent comfort,

huge heapes and waues of waters,
so that they stood stil on eche side like
stone walles, till his people (the chil-
dren of Israell) had passed throughe
the myddest thereof drye footed: And
presently passing the same, (and lo-
kyng backe to beholde the huge armie
of Pharaoes host their furious foes,
that folowed so faste for filthie thirst
they had after bloud,) they saue the
waters agayne keepyng their course
in a most swifte maner, and coulde
see nothing els, but the ouerwhelmed
and drowned bodyes, of those fury-
ous fightyng fellows who folowed
them so fiercely. Those sonde furies
were blynded so, that they could not
see till they came to that distruction,
the which then they would haue fled
from, but it was to late, they were
mightie and most magnanimous and
valiant till then. But being thus kil-
led dead, destroyed, and overcome by
him that mightie Iehouah, he discou-
red the same to them his most louing
people: because they should not feare
no, fainte at the lyke agayne, though
it

seemed neuer so mighty or terrible.
 Euen so, those (which persecute vs at ^{Psal. 62. 86}
 this present tyme so trimly, lyke as ^{3. 4. & c.}
 they would rote & cast out the name
 of God from the earth, yea and out
 of heauen also, that he myght neuer
 be neyther knowen nor professed) are
 dead and killed by the same our most
 myghtie and eternall God: though
 to our foolish flesh it seeme to the
 contrarie and to the sight therof. And
 therefore (dearely beloued) there is
 no cause at all, that may make vs, (by
 any iust reason, that our enemies can
 ble,) to fainte, seare, or leaue, the true
 professing of our sayth in our master
 Christ, though they doe threaten it
 out neuer so lustily: for that we ha-
 uing once passed the seas of sorowes
 in this worlde, by suche crosses and
 calamities as it shall please God to
 vse for a meane to passe vs ouer the
 same. Shall haue lyke wyse discou-
 red and shewed vnto vs, that those
 which now seeme vnto vs liuing, & do
 intreat vs so euill without pietie or
 pittie, blaspheming y name of Christ
 and

An excellent comfort,

and his holy Gospell, are not in truth but dead bodies which can nothing hurt vs. If it should be great & foolish folly to feare the pictoꝝ paynted (in parishe churches) of images, oꝝ the puppetly Idols set vp in popish temples, as though they might helpe vs to good, oꝝ saue vs from euill. It were and should be ten tymes treble greater folly without comparison to leaue and renounce the friendship and obedience of faith in him, which is an euerlasting mansion for vs in all ioye and felicitie. If there were any cause at all, to feare those dead bodies, which can doe vs neyther good noꝝ harme. The holy Ghost would not giue such counsell cleane to the contrary: Saying, feare you not any thing that they can doe, noꝝ be you not troubled, but sanctify the Lord God in your hartes. So that it is a plaine consequent, that as (by sure sayth and hope that the children of Israell had in almighty God, with their incessant and humble prayers and petitions which they vsed vnto him,) he did destroy and ouer-

thꝛow

1. Pet. 3. &
14. 4.

throw y^e Egyptians, (Pharaoes hoast) and that they were so set at libertie, celebrating of Sacrifice with himmes and songes of prayse and thanks gyuing vnto him the onely autho^r thereof. Euen so nowe in these present tymes, by the lyke faith & hope which they had, and that we oughte to haue in his mercie. And by the power and strength of the same God, shall perish all those that persecute vs for the profession of his name and Gospell, for they are no lesse enemyes and rebelles to him and his people, theⁿ was Pharao and his vassells o^r subiects. Wherefore let vs bee firme and constant in the trueth, and in no wyse leaue the communion o^r congregation of y^e true catholike church, but with a sure hope belieue in Christ Iesus: By whome we shall as well be defended and deliuered from harmes, as were y^e childre of Israell. And all those mischiefs which our persecuto^rs doe threaten and thunder against vs, y^e most mighty God will confound, and conuert o^r turne them vppon their owne heads,

Exo. 14. &c.

27. 28.

Exo. 15. &c.

2. 3. 4. &c.

Hebr. 10. &c.

22. 35.

Psa. 7. & 14.

16. 17.

Psal. 9. & 15.

An excellent comfort,
as the holy Ghost hath promysed by
the Prophet Dauid,

Of Predestination and of glorificati-
on thereby. &c.

The xxvij. Chapter.

Rom. 8. &
30.

If we consider the end, and what
stoppe and stay we are brought vnto
by abiding so bitter crosses & perse-
cutions: no doubt we shal finde ther-
by great occasion to passe in sufferynge
them with great ioye. S. Paule doth
declare vnto vs y^e effect of y^e end ther-
of and what it shal be: Those whom
I iustifie (sayeth hee) doe I also glo-
rifie. So that the ende thereof is to
be glorified, as Iesus Christe was
when God the father did put hym in
hys kingdome, and there made him
Lorde ouer all hys enemyes, by the
afflictions and crosses which hee had
suffered & passed. And as y^e way which
our redæmer Tetragramatō toke to be
glorified by, was crosses of persecutiō:
whereby he passed and toke possession
of

of his heauenly kingdome . In lyke
maner by those persecutions whych
now we suffer, is the most perfect way
for vs to bee glorified by also . As wee
may be well assured, by Iesus Christ
our head who is already gone before
vs by the same way: whose footesteps
of force we must follow . This way
is so direct y^e whosoener passeth by it,
it is not possible (so he do it with faith)
that he should misse, but with all per-
fectnesse enter into his kingdom.

Bycause as those that passe any other
way, doe walke till they lose them
selues, so those that keepe this way
which is the true way, cannot but bee
glorified (in suffering) with Christ:
for that they did perseuer in his truth
and true religion till the end.

And therefore all thole which shall
suffer & dy for so iust a cause, let the re-
ioice & be glad, assuring theselus of their
glorification wth Christ Iesus for euer.

For why: Gods truth cannot alter nor Math. 23.
&c. 6.
chaunge, nor yet any thing y^e is ioyned
therwth, cannot be seperated by mā. The
holy ghost saith by y^e apostle S. Paule, Rom. 8. &c
29. 30.
that

An excelent comfort,

that all those which God dyd knowe
and acknowledge, he did predestinate,
bycause they shoulde be consozmable
and lyke in shape vnto the image of
his sonne. And those which were pre-
destinate he did call, those which he
called, he also iustified, & those which
he iustified, he did glozific. So that of
necessitie those which he did predesti-
nate, he did also glozifie, and the way
and meanes to come to be glozified, is
to be called and iustified, by passions
and crosses, to be consozme and lyke
vnto his sonne. Wherefoze those two
things be so vnyted and knit together,
that the one is comprehended within
the other, for that in suffering with
Christ, and to be made lyke vnto him,
is comprehended the ioyntely beyng
glozified with him. And therefore all
them that suffer afflictions and cala-
mities in this world, may assure them
selues that in the ende they shall bee
glozified in Christ, for whome they
were afflicted.

Beloued bretheren we haue bene
alreadie called of God by the Gospel.
And

And although that before our calling we were losse, yet now we are washed, sanctified, and iustified by his blood and name of our Lord Jesus: and by the spirit of our God. This is a plaine testimony, that we haue all our secret election from one, and that is Christ, by whom we doe certifie our selues thereof. Also the world, by the persecutions and sorowes that we suffer in it, and by the hatred that it beareth towards vs, doeth manifestly shew, that by the diuine mercie of God we are called and iustified. For why the world can not abyde vs, nor none but his owne. Whylest we were of the worlde, hee made vs many delicate deintie delightes, and trimly intreated vs, as if we had bene his owne. But afterwardes when God had giuen vs the true light of his Gospell, and so seperated vs a sunder, that it was euident and apparant vnto all, that we were the true members of Christ our head, and none of his. When he blustered and blowed against vs: he rustled, roared, brayed, and rayled at vs, and

1. Cor. 6.
8c 11.

Ioh. 15. 8.
19. 20. 21.

did so extræmely abhorre vs : that he
did (noꝝ will) not rest, to vse all kynde
of crueltie that he can, to cast vs out
quyte from hym . And so our sauour
Christ doeth confyrme vnto vs by
Saint Iohn, saying, if the woꝛld doe
abhorre and hate you, then remember
howe that fyrst it hated mee . If you
were of the woꝛld, the woꝛld would
loue you as hys owne : But bycause
you be not of the woꝛlde, and that I
haue chosen you to my self, the woꝛld
doeth hate and abhorre you,
Remember the woꝛdes which I haue
sayde vnto you, the seruaunt is not
greater then his Loꝛde, if they haue
persecuted mee they will also perse-
cute you . Wherby it reſteth mani-
fest, that those which be persecuted,
killed, and abhored of the woꝛld, are
alreadie taken & called by God from
the woꝛlde to him selfe, and washed
and purified with the bloud of hys
sonne Iesus Christ : So that we are
to acount our selues glorified, if we be
hated & doe suffer in such maner. And
therefoꝛe sith we be so certified, and
shew

shewed by such signes and tokens so euident, that we be elected and chosen eternally in Christ Iesu, and that wee be partakers of his rightuousnesse, let vs also be assured of it, that we shall attaine to the ende of our election in despite of the world and all the ministers thereof, and of all their false and cursed religion. Our elect: on and calling.

When that men without God and his Christ will (and doe) burne vs, or giue vs any other kynde of death: let vs vnderstand that it is the checkmate and ende of all our troubles and calamities, and that then is set open vnto vs the gates of the glory of God, that we might enter in & enioy with him for euer, the inestimable riches of his eternall kingdome. When the enemies of God and his Gospell persecuted S. Steuen to the death, then whē he was in y^e most chiefest checks, Ma. 7. & 31 tauntes & troubles, amongst them he sawe the glorie of God, & did see heauē open, & Iesus Christ sitting on y^e right hād of y^e father, ready to receiue him & to crown him as his martir & faithful

A. y.

wit.

An excellent comfort,

Witnesse, So that in the strongest torments, and most cruell deathes, heauen is opened vnto vs. And therefore we ought not to be abashed, to faynte nor to feare at any of their torments, but to stand strongly, and go forward with a good stomake and courage, and neuer to looke behynde vs : that we might ouertake, attain to, and apprehend (or comprehend) the resurrection of Christ Iesus, accordyng as we be in him comprehended. Our enemies are vnwilling here with, but god willeth and hath ordeyned that there is nothyng that may or can, be any let, hinderance, or impediment, to keepe backe that hys election and eternall counsell, wherein he loued vs, should not take effecte accordyngly : that we might be made conformanceable and like vnto his sonne, as well in his death as also that we should be partakers of his glorious resurrection. All the euill that men doe against the faithfull, is to none other end, but to let and hinder (if they could) the predetermination of God. Thinking to make them

believe

Luke. 9. 32.
62.
Phil. 3. 83
11. 12.

Rom. 6. 45.

believe that there is no other way to
 bring the same to passe, or that it pas-
 seth by none other meane or rule, then
 by those which they doe allowe, (and
 not by that truth which they cōdemne,)
 after their owne fantasies & delights.
 No, no, God, no; no pointe of his go-
 uernement and will, is not nor shall
 not be directed by them: neither hee,
 his people, nor yet his doctrine, is, nor
 are not guided by any parte, parte, or
 pointe, of their wayes or teachings.
 As great distance are, betwene my
 wayes and yours (saith the Lord,)
 as is betwene the heauen and the
 earth. God wil not have to doe with
 the wicked, least it be to vse them as
 the vessels of his wrath, for the health
 and wealth of his chosen. For why,
 by their wayes, institutions, and de-
 crees, they goe about to blotte & rase
 vs out of the memoriall of God, that
 we might not attaine to the lande of
 the living. But in that mansion and
 most mightie monarchie God hath vs
 in remembrance, and hath lift vp, en-
 riched, and glorified vs, with his inesti-
 mable

Isa. 40. 1-10

Isa. 40. 1-10

Isa. 40. 1-10

Esa. 55. & 9. 10.

Isa. 40. 1-10

Rom. 9. & 10. 11. 12.

Isa. 40. 1-10

An excellent comfort,

**Psal. 47. &
6, 7. & c.**

mable giftes and riches, where our ende will be to rest shyring in great ioye and glozie, lightned by the lyght of truth in all heavenly felicitie.

**Gen. 37. &
18. & c.**

The byetheren of holy & blessed Joseph, what did they leaue vndone and not put in practise, to punish, let, and hinder, y^e coming to passe of y^e counsel of God, wherby he had determined to lift on high & glorifie his seruant:

**Gen. 45.
& 6.**

**Gen. 45.
& 6.**

they persecuted him, iniured him, mocked him, stripped him, & sold him as a slave: he was caried into straunge countries, & there vsed & intreated most vnriceably and hardly:

**Gen. 41. &
40. 41.
& 2. & c.**

But whē they thought no more to haue hard of him, behold, he remayned lifted vp by the handes of God, and made a mightie maiestrate in Egypt, and a superior lord and ruler ouer his byers & sellers. Altho they did against him, was ordely and vppon set purpose, a providence to hinder him, that he should not attayne to any parte thereof (I meane that glozie) but they could not in no one wise, let or hynder the good Will of God, noz yet consider it an impediment

**Psal. 70.
& 7.**

pediment

pediment in his loue towarde Joseph, nor in guyding him (as a sheepe that had bene among Wolves) from all his troublesome enemyes and persecutors, till hee had performed his great glorification in this world, and in the worlde to come inherited his portion, of those inestimable treasures prepared (by the loue and good wil of God) for the faithfull from the beginning. Thus it appeareth, how he took his steps into all his troubles, and doynge by degrees, as it were by a ladder or paire of staires) til God had assumed and lifted him vp, into the toppe of all his glorie, according to his determination before the foundation of the world. So that, as these carnall and worldly bretheren did against Joseph, even so at this day doe the children of this world against the faithfull: in beating downe and persecuting them by all the meanes and wayes which possibly they can: but therein God doeth lifte them vp till they be glorified in Christ Iesus.

An excellent comfort,

Of the mightie powver and exceeding
loue of God.

The xxviii. Chapter.

Ioh. 11. &c
47. 50. 57.

Ioh. 15. &c
28.

Ioh. 19. & 1.
8. 3. &c.

The Hypocrites, scribes, Phari-
sies, and other the enemies
of God, were greatly against
the glorification of Iesus
Christ: and to conclude him from the
same, they persecuted him with so
great and greivous furie, and also
condemned him to death, beastly be-
lieving that after the same, there would
noz coulde be no more noyse of his
name, that wholy he should perishe
soz euer, and so be (most out of memo-
rie) altogether in oblivion: that they
should holde his kingdome in peace,
and haue his people subiecte to their
tirannie. But the dyuine meaning of
God and his providence was cleane
to the contrarie: By those meanes
and wayes which they wrought to o-
uerthrow him, he lifted him vp in
such maner that there is nothing in
heaven

heauen nor earth more highe, subly-
mate and supreme then he. Where
they sought all y^e mischieuous meanes
they could, to darken and hinder hys
glozy, it was to no purpose, God made
it with maiestie the more to shyne,
and did spred the beames thereof the
farther throughtout the vniuersall
wozld. They did crucifie hym in most
cruellest and most spytefulllest maner,
and killed hym with the most vylest
death, & such as was most infamous:
bycause he myght be the more hated,
and the lesse accounted valuable for
the health and saluation of his cho-
sen. But in thys was fulfilled that
which was spoken by Esay the 53.
phet, the father shall drawe vnto him
an innumerable number of disciples
that neyther shall nor will loue no,
seeke after none other helpe, holines,
nor rightuousnesse but his owne. And
also it is written, that God by hys
death vppon the crosse dyd cause that
his sonne should haue imperiaall rule,
and be the onely Lord, ouer all kin-
domes. It was a thing which they

Esay. 53. &c.

1. 2. 3. 4. 5. &c.

6. 7. 8. 9. &c.

10. 11. 12. &c.

13. 14. 15. &c.

16. 17. 18. &c.

19. 20. 21. &c.

22. 23. 24. &c.

25. 26. 27. &c.

28. 29. 30. &c.

31. 32. 33. &c.

34. 35. 36. &c.

37. 38. 39. &c.

40. 41. 42. &c.

43. 44. 45. &c.

46. 47. 48. &c.

49. 50. 51. &c.

52. 53. 54. &c.

55. 56. 57. &c.

58. 59. 60. &c.

61. 62. 63. &c.

64. 65. 66. &c.

67. 68. 69. &c.

70. 71. 72. &c.

73. 74. 75. &c.

76. 77. 78. &c.

79. 80. 81. &c.

82. 83. 84. &c.

85. 86. 87. &c.

88. 89. 90. &c.

91. 92. 93. &c.

94. 95. 96. &c.

97. 98. 99. &c.

100. 101. 102. &c.

103. 104. 105. &c.

106. 107. 108. &c.

109. 110. 111. &c.

112. 113. 114. &c.

115. 116. 117. &c.

D. v.

could

An excellent comfort,

could not conceiue in their hard harted harts & mindes : But in that they thought by their doinges to deface and sozedoe for euer, the name of our swete sauour Iesus Christ, it is fallen out quyte to the contrarie : and so altered and turned, that there is none other name in the worlde, where to, or to which, all creatures shall bowe but onely his. So that where they did their best indenuour, to spoyle all his honour and dygnitie, it is now so come to passe, that thereby he is most gloriously glorified, hath greatest supremisie, and a name aboue all names the greatest.

As it is (of his owne wordes) written by S. Iohn : If I be lifted up from (or aboue) the earth, I shall, and wil drawe vnto me all things. Meanyng that by his death he should gayne and win the victorie, and bying all things in subiection vnder hym. As bys enimyes and rebellious aduersaryes, could not with all the force and power they had, presupise or hinder his glorification : no more can those terrible

Phil. 2. &c.

9. 10. &c.

Ioh. 12. &c.

26. 23. 28.

Ioh. 12. &c.

31. 32.

Ioh. 12. &c.

31.

rible tormentors, that seeke to persecute & kill vs, let not p̄iudise ours. Bycause it is dependant vpon hym, and altogether his owne: so that the glorification of the head, is also common to the members vntied and knit thereunto. 1. Cor. 12. & 12. 26.

Euen as at those dayes the crosse and passion of our Lord, did Annunciate, and declare his glorie, potencie, and might, to all beleuers: So y^e persecutions, calamities, and afflictions that we doe suffer, & also those which an innumerable number of our fellow members and brethren, haue suffered sithens, haue bene, bee, & shall be for euer, publishers, proclaymers, and preachers of the same glorie. The enemies of y^e gospel, abused & taught by y^e spirit of Sathan, when they doe lead vs to the place of the execution of our death, they doe tye our tongues (an act as diuillish & pagan like as possible) bicause that we should neither speak, nor yet that they woulde heare, the laude and prayse of Iesus Christe our maister: but those tyinges

An excellent comfort,

Luke. 19.
8. 40.

oʒ strings wherewith our said tonges
be restrayned, shall be tonges to talke
and speake agaynst them, as agaynst
the greatest enimyes to the glozie of
God : and vse a new language, wher-
by shall be vnderstoode and knowen,
the vertue and mightie power of the
highest, vnto them that he hath orde-
ned to health and saluatiō. It is great-
ly necessarie that all be fulfilled that
the Lord hath spoken of, to oʒ against
his enimies : he him self sayth, I say
vnto you, that if my disciples holde
their peace in preaching, yet the very
stones in the streetes shall giue their
voices, and sound my glozie. And now
is the same in fulfilling amonge the
saythfull, so that, our aduersaries, e-
nimies, and persecutoʒs, doe what
they can, and doe vse as many lettes
and impediments as may be, to defed
vs from speaking with our proper
tonges, the commendation, praise, and
glozie, of our saviour and iustifier Je-
sus Christ. But he himselfe in place
of one tongue which they tie, wil loose,
vntie, and commaunde, a number, in
nume

numerable to speake, prayse, and glorifie him, worlde without ende. The long bearded of the persecuted ouer growen so greatly : their garments so vncleane, rotten, and tozne, with the filthie vncleane filthinesse of the pyson : the biting bitter taunts their enemyes byte them with, the cordes halters, and stringes, they tye them with, & the engines they vse to strangle them with : they all, will God conuerterte into tounches, which with one voice shall vse so great a harmonie as is most wonderfull, to the superlatiue prayses of our mosse benifitall brother and head Iesus Christ : And shall discover that hee onely is our Lord and redeemer : and we so persecuted, the faithfull witnesses of his truth and rightuousnesse. Those tyranicall tirantes and pestilent persecutors can not heare thys heauenly harmonie that so highely soundeth with so excelent an accorde, bycause their owne impietie hath so deadly bedeafted them. Yet all those whiche are sanctified by Iesu Christ shal hear it,

An excellent comfort,

it, and also some of them being waked by it, will desire to be confortes, complissers, and companions with vs in our crosses, vpon condition they might be made mates with vs in so greate delight, & witnesses of so beautifull a rightuousnes & dyuine sanctification, the which the Lorde hath giuen vs to possesse.

1. Pet. 3.
& 21.

AA. 1. & 8.

Our death shall be no more barren then the death of Iesu Christ whose footesteppes we must follow. God will make that the verie ashes of our bodies, shall fructifie and bee a cause, to make many saythfull chosen childzen to shewe them selues. By cause that many hearing and seeing our firmenesse in sayth of the gospel, and vnderstanding our constancie (at our death) wherewith we are strengthened from aboue: will open their eyes for to see it, and so acknowledge him the autho: thereof for their father. And reduce theselues to his obedience, renouncing y service of Images & Idols, & leaue altogether y false religio of Antichrist & his cōfederates.

For

For that the wordes of our saviour Ioh. 12. 24
 Christ must needes be fulfilled (who 24
 sayth) if a grayne of wheat being cast
 into the earth doe not dye, it remay-
 neth alone whole & fructifieth not: but
 if we die, it bringeth forth much fruit
 (as to vs is wel experiēced) likewise
 if it be in the garner, or sheafe in the
 barne, it abideth barren, & beareth no
 fruit. So that to die & suffer in þe Lord,
 increase commeth therof, as of a grain
 of wheat, that dyeth in the earth: and
 moze abundantly manifold. To the
 iudgement of the worlde and of our
 flesh, by our death we are drawen in-
 to perdition: but it is verie false and
 an vntruth, for in very deed we die, to
 arise againe, to beare and carry most
 copious & abundant plentie of fruit,
 to our glorification with God the fa-
 ther, and to the imitation of his sonne
 Iesus Christ, who brought forth moze
 aboundancie and plentie of fruit by
 his death, then he did by his lyfe.
 So that those which suffer doe fulfill
 that which the holy ghost speaketh, of
 the

An excelent comfort,

Ioh. 21.
& 19.

the faithfull: they which haue bene called and iustified (sayeth he,) it is conuenient that they be also glorified, because that by their death they might fructifie to the glorie of God, and be ioyned together and glorified with hym.

Colof. 1.
& 24.

God hath ordeined to sublimare and exalt them that be his, So that not onely their persons be liuing instruments of his and their glorie, but also their passions serue to the same effecte. And thus euerie one of them doeth verifie that which the Apostle S. Paule speaketh of him self, saying: I doe suffer and fulfill the rest of the afflictions of Christ in my fleshe, for his bodiees sake which is his churche or congregation. So that the passions that euerie one of vs hys members doe suffer is to the filling vp of þe measure of conformitie, that euerie member of the same bodie oughte to haue with the head. Wherefore every one that is persecuted and killed for the truth, endeth the filling vp of his part of that measure, and remaigneth wholly

ly made confozmeable vnto Chzist:
 he hath destroyed the whole bodie of Rom. 6. 84
 sinne, and left a confirmation to the 2. 6.
 rest (his fellow members) of his patte Rom. 7.
 ence and constancie, bicause they are & 4.
 to passe by the same way after Chzist,
 and so come togyther to be glozysied
 with him, in his kingdom. It appea-
 reth howe our troubles, paynes, and
 passions are dignified, by reason of the
 communion that is betwene the head
 and his members. The holy Ghost Act. 9. 84
 doeth call and terne them the afflic-
 tions and passios of Chzist. For as by
 the calamities which he did suffer in
 his own proper person, God was glo-
 rified & he him selfe lifted vp on high:
 So that by those which we suffer be-
 ing his faithfull, shall we be glozys-
 fied togyther in (and with) hym. By
 cause that as he dyd suffer bee-
 ing our heade, we must
 also suffer that be his
 members.

An excellent comfort,

An excellent comfort against the feare of
death, with a confutation of his
povver. &c.

The xxix. Chapter.

A& 10. & 3
9. 11. 28. 34.
35. 41. 42.

Pfal. 115.

Would therefore lithe bee hathe
thus honored & exalted vs, y he
hath made vs wytnesses of
hys trueth, and of the saving
health that hys sonne dyd bryng in
to the world, and hath sublimated our
passions in such sort, (as consecrating
them in his own person) that he doth
call them his owne, & wilbe glorified
in them: And also for that our death
is so precious before him, that he wil
take from the world so many liuyng
instruments (into his presence to hys
glorie: there is no cause to the con-
trarie, but that we should stily stand
to the professon of hys truth, & the gi-
uing of our liues ioyfully for y same.
There bee some which for the vani-
ties and thyngs of this worlde, will
bentour lyues, goodes, and all that
they haue, & yet it sodainly perisheth.

The

The truth of God neuer perisheth, no
more can none y trust therein. Why
doe we then flye from being glorify-
ed with him, sith we are no lesse cer-
taine thereof, then we are of our pas-
sions, persecutions, troubles, & death.
He loued vs with so feruent an effect,
and so serued vs, that he did not rest
till tyme that he dyed with wounds
of our loue. And shall wee bee so vn-
grateful, as to saue oꝝ keepe our liues
from him, & not to venter them with
the lyke loue, to honour hym likewise
with them, (if we could.) Shal we so
forget God, (that did remember and
know vs, befoze the beginning of all
things visible, and did determyne all
these his blessings foꝝ vs,) y we shall
foꝝ euer be buried in obliuion, and re-
fuse so smal a thing as worldly afflic-
tion. I pray you deare friends & bre-
theren, wherfoze serueth our liues (if
we will be saued) but to glorify him:
did we not promyse hym to aduen-
ture all things to his glozie and ho-
nour, wherfoze then shall we reserue
any thing to the detriment thereof.

Ioh. 12. 32
26.

Rom. 4. 22
24. 25.

Rom. 8. 32
29.
Colos. 1. 26
5. 10.

Ephe. 1. 22
4. 9.
Ierc. 2. 22
34.

An excellent comfort,

Colos. 1. &
74. 15.
Hebr. 2. &
8. 14.

See him self went befoze vs and dyd
passe first, thorough the pikes of perse-
cution and affliction in the world, hee
is our head, shall we the stagger, stop,
or stay, in following him, being his
members: whose is the wealth and
riches that we haue? whose is our life?
or who did giue vs our honours: did
not he giue vs all, because wee should
glorifie him, as his chosen faithful and
beloued, then for what cause should
we let to glorifie him in all that euer
we can or haue. Haue we not sayde
that with all (and in all) thinges Je-
sus Christ did glorifie his father, and
that we were chosen to be conforme
and lyke vnto him. And therfore sith
we see it is our duties, let vs doe (and
indeuour our selues) all that possible
we may, to accomplish the same: at
the least a parte that we mighte the
sooner attayne to the whole, in i-
mitatynge, that we might be glorified
alyke with him. For when wee serue
him doubtfully, and follow him wa-
bernyngly, as if wee thought all to no
purpose, all that we doe in such sort,

is but in vayne, of no validitie nor effect, but rather falleth out cleane to the contrarye, for that in doubtful dealing, can no true service be done, nor yet he be glorified. So that all manner of doings or workes which are not to his glorie, are lost, of none effect, nor valour: but yet all that is done in true faith, is of muche validitie, and verie effectuall therunto. The which he will neuer forget, because he doeth so loue vs that he is verie unwilling we should lose our labours in any thing, or spend our traueils in vayne. He accepteth all that possibly may agree with his iustice, for the great desire and good will, he hath to be our guarder, sauour, keeper, and defender. He asketh of his father for vs, all things, as well honour, wealth, and riches, as healthe, lyfe and saluation. There is nothing that he taketh into his handes for vs, but it taketh effect in vs, there is nothing in the handes of our persecutors that hath any effect at all or securitie. Why doe the foolish phoppes infecte d with fyl-

An excelent comfort,

this incredulitie and misbeliefe, lose their lyues euerlastingly, but onely, because they trust not in God, & rather would save their lyues to serue the woꝛld, then lightly to lose them, and to glozifie God: and yet therein they lose foꝛ euer, both lyfe and loue of him. By y^e ryghtuousnesse of sayth, (sayeth Sainct Paule) we are constituted and chose heires of the woꝛld, euen lyke vnto our father Abꝛaham. Then being heires thereof, why doe we feare to put into the handes of God, all that we haue: Sith wee are sure to receiue it again, bettered with so great aduantage.

Rom. 4. &
26. 23.

Apoꝛ. 21.
& 7.

Rom. 8. &
15. 17. 18.
Gala. 4. &
6. 7.

He that shall ouercome (sayeth the same Lord) shall possesse all things, I will be his God, and he shall be my sonne: Thus if we dye foꝛ his loue, we doe ouercome, & in ouercommynge, we enter into y^e possессиō of all things, we haue God foꝛ our God, and we be his true childꝛen: if we be childꝛen, we be also heires, both in heauen and earth. In what then should we doubt, sithe to make so great and good an exchange,

exchange, we giue him nothyng, yet we remayne with him, and receyue all things. We gyue nothyng vnto God, because we haue nothyng that is our owne, all that we haue is his, ^{1. Cor. 4.} so that in giuing him all, we giue him ^{&c. 7.} nothing. And therefore let vs not be vntwilling to yelde all that we may vnto him, sith he is so liberall & magnificall in giuyng vnto vs all things, yea euen till he had giuen hym selfe for vs : but let vs loue hym accordyng to our calling, as Iesus Christ our onely sauour & redæmer, health, saluation, and reconciliation, and in any wyse let vs loue his honour, and glozre, more then anye worldlye thing.

Haue we not hearde of many of the Gentyles, that dyd offer them selues vnto death and so desyre it, that they kylled them selues wyth theyr owne proper handes, onelye vppon desyre to bee deliuered from the paines and trauayles of y^e world, & their liues in it. And vppō some vaine

R. iij.

hope.

An excelent comfort,

hope which they had, and thought to
finde by their immoztalitie of þ soulē.
This they did vppon a certayne opy-
nion, which was folishe, & had amon-
gest a number of them: yet they were
not onely frēe from woꝛldly trauails,
by this immoztalitie, but also by their
desperate dealinges to departe from
their lyues in suche wyse, they ente-
red a new into ten tymes treble more
toꝛments, (yea a number infinite) e-
uerlastingly. God doth not commaūd
of vs any suche maner of death, but
doeth most earnestly forbid it: yet bee-
ing animated by true faith, (as thus,)
if we beleēue that our lyfe is his, and
that he is our lyfe, so that when our
tyme shall come, and he shall call vs,
to render our lyues agayne to him of
whom we hold them, (as tennants at
his will) that then we doe obey hym,
and yeld them vp, be it by fire, sword,
halter, pꝛesse, Racke, by wyld hōꝛses,
Tigres, Lyons, wilde beastes, or any
kinde of crosse, we do but our duties,
and no more then we are bounde to
do. And in so doing, we shew we þ fruits
of

of our fayth & hope in him, proclaime,
crye out, and preach vnto the world,
and shewe vnto the bzaue ministers
thereof, that we be none of theirs, but
his owne who hath bought and best
payde for vs. In this maner we shall
also openly appeare, to haue moze e-
stimacion of his glorie, and rather to
fulfill his heauenly holy will, then to
seeke the maintenance of our liues in
this world, which perisheth together
with the people thereof.

He will not in any maner of wise,
that we run into any kynde of danna-
ger rashly to procure our death. Nor
yet that we denie and so blasphemie
him to eschue or escape the same. But
rather that as tyed on a string wee
should bee prompte and readie lyke
faithfull seruants to follow hym, so
sone as he plucketh or calleth vs: we
may certainly assure our selues, that
hee hath counted and numbred our
dayes, and hath made such a determi-
nation for vs, as we may in no wyse
passe. Wee hath put and inclosed our
soules in our bodies, as in a taberna-

Luk. 12. 8c
32. 35. 36. 40
Lukc. 22.
& 14.

Mat. 24. 3c
22. 34.

An excellent comfort,

cle to the end they should be wel kept
and preserved, vntyll hee hym selfe
which put them there shall returne
againe to call and receyue them. So
then, in being called, we ought not to
refuse our filthie lodgings in this
wozld, for that we are to receiue a
farre better in the wozld to come
both in being and suffering. It is not
lawfull nor requisite to depzue our
selues of our liues, nor yet to desire
death for any euill that happeneth
whatsoever, for whye, it pertyneth
onely vnto God, to take and giue life
accozdyng to his good will and plea-
sure. Hee dyd make vs, and can
vnmake vs when it pleaseth him, hee
willeth and desireth nothing, but one-
ly that we be readie, and doe gyue
our selues wholly, to his honour and
glozie, in suche sorte as he hath pre-
scribed vnto vs by his worde. Whye
ther it be with losse of life (if neede
requyre) or wozldly possessions. It
maketh no matter, because that so is
executed the offyce (in dæde) of true
and perfect disciples.

Luke. 14. 32
26. 27.

What

What reason haue we the to feare death, for a thing so holy and of such rightnousnesse, if it were not for that we thynke that hee with his vglye and lothsome lookes would haue seignorie ouer vs, and take vs into hys rule or Lordship, when they so cruelly kill vs. If we will giue credit to the word of y^e Lord, we shal clear and plainly see, y^e then we die not & we can not die. (These same are y^e wordes) verily verily I say vnto you, he y^e beareth my word & beleueth in him y^e set me, shal haue life euerlasting and shal not come in cōdemnation. But hath already escaped from death to life. Ioh. 5. & 24.
 He saith also I am the resurrection & the life, he y^e beleueth in me although he were dead yet shall he liue. And also, Ioh. 11. & 25. 26.
 all that liue & beleue in me shall neuer (tast of,) see death, nor yet dye. These are the true wordes of Gods owne mouth, by the which we be fully assured, that there is no death at all, to them that beleue in Christ Iesus, and that in being his, he hath already dyed for vs, and we shall dye

An excellent comfort,

Apoc. 14.
& 13.

Phil. 1. &
20. 21.
2. Cor. 5. &
1. 2. 3. & c.

Osap. 13. &
14.
1. Cor. 15. &
54. 55. & c.

dye no more. For that by him death is
alreadie destroyed, and hath no more
but as it were the name thereof, one-
ly to the faithfull. S. John in his re-
uelation, calleth death to the faithfull
a rest from trauails. And in deed to die
or departe this lyfe, is onely to vs, a
rest most comfortable with God our
Lord. The lyfe which we liue in this
wozld, discerneth not the name of life,
bicause it is so full of perils & daun-
gers, but by death (as our enemyes
terme it) we are vppon a sodaine ta-
ken forth of them and deliuered from
all, and so brought into rest and ioye
eternally. And therfoze S. Paul right
wel, did desire to be desolued or losed
from his bodie, and to be with Christ,
to ioye of that full libertie alreadye
spoken of. Iesus Christ dyd destroye
death, and as death had no power o-
uer hym, no more hath he in none of
his members. He him selfe sayeth by
the Prophet Iſa, death, I will be thy
death, & S. Paule writeth, that death
hath lost the victorie and is swallow-
ed vp therein. And death where is thy
king,

king, hell where is thy victorie, the
king of death is sinne, and the power
of sinne is the lawe. But thanks be
to God that hath giuen vs the victorie
by our Lorde Iesus Christ. So that
death hath no power no; naught els
wherewith to hurte the faithfull, for
sinne is the weapon wherewith hee
woundeth, the which is destroyed by
Christ, & so is death overcome, thus
the lyfe that is in vs is eternall and
we shall neuer dye. And that which
our aduersaries offer vnto vs is but
a representation of death, the which
alreadie we haue overcome by our
conseruator and heade Christ Iesus,
by whom we possesse the victorie.

Of the cause that Christ did feare death, and
howe constant diuers martirs haue bene
fithens in their martirdome &c.

The xxx. Chapter.

The cause why that our saui-
our seemed to fear death, was
onely to shewe him self in his
manhooe, and that he had ta-
ken

An excellent comfort,

ken vpon him the sinnes of all man-
kinde, because he would winne the
victorie of all his enimyes, & so dye
away the doubt that was in þe amased
myndes of the faythfull.

And also to shewe that because he dy-
ed, death was kylled thereby, and
could haue no moze power ouer vs.
The true credite and beliefe hereof
(dearely beloued) is verie requisite
and necessarie for vs.

It hath bene sene, that many ser-
uants of God animated by beliefe or
faith in the truth of the same, haue ta-
ken their crosses with great courage,
ioye, and contentment of mynde, as
if they had gone to scasses of greate
honour: or as if they ledde a tryum-
phant Wyde by the hande to sette
hye in some beautyfull thronc with
the Wydegrome.

Agatha.

That vertuous Virgyne Agatha,
when shee was caryed to death out
of pryson where long shee had bene
(with no great worldly delyghtes I
warrant you) for professing the truth
in the Gospell which faithfully shee
believe

beloued, sayde : that euen then, the
went to feastes of a feaste of greates
ioye.

Saincte Vincent of that good holye Vincent,
confessor, being laide vpon hoat bur-
nyng coales a byppling for the same
trueth, made a mocke at his masking
persecutors, and sayde : that the like
crosse and death to any Christian was
great cause of ioye to hym, and all
his companion members. The godly
man Ignacius Bishoppe of Anty- Ignacius
oche (in the persecution that the ter-
rible Tyrant Traiano committed and
vsed against the christians) being by
him an Infidell, and his fidell conse-
derates, condemned to be throwen
vnto wylde beastes, to the ende that
most terrible he should be torne in
pieces by their terrible teethe : Hee
hearyng the roaryng of the Lyons
prepared amongst other their pany-
ons, to execute the sentence giuen
so against him, said : with great ioy, I
am y wheat of Iesu Christ, which shal
be ground by the tene & sharp teeth of
those

An excelent comfort,

those execrable beastes, to bee made pure and cleane vnto the Lorde. And by report of an english mā my friend, (this translatoz,) there was in Essex where as he was bozne (in England) diuers faithfull witnessses, as, Mats, Hawkes, Pigot, Cawson, Ardely, Sympson, with many others, (there: and as well in other countreis with in the sayd Realme,) did most ioyfully receiue, (& valiently stande to their tryall by) the fire: and in the myddest thereof, with great gladnesse of their forwardnesse in getting the victorie dyd imbrace the golden flames of the same, eche of them saying, with great courage: O Lord receyue my soule: and Lord into thy hands I commend my spirit, for thou hast redeemed mee O Lord God of truth. Moreover, many of them in going therevnto, gladly, and in a most triumphant maner, like men goyng to moste gladsome ioyes, would with great and mightie good will bid their friendes farewell, and so in token therof, and of the sure hope which they had in the meeting of God
and

and his heavenly company, (as well those gone before as they that were to come after) would drinke a cup of burned wine vnto them, as wel therefore, as also to moist a little their senses whereby they might be the more apte to set forth wholly together, the gloze of him for whom they suffered. But herein a number of Papiſts and diuill Antichristes companions, found great occasion to vse many false reportes, saying (of such a one as did so) surely it is easie to be iudged the faith of such Heretikes, see I pray you, doth (or did) he not drinke wyne to be drunken and so to dye desperately, (such blasphemy, my translator telleth me, he can finde out an number: to many.) But truely, truly, suche Trees suche frutes, by the diuill planted, and by him they beare & bring forth. What many abhominable lyes, wherof he, that filthie fend and diabolicall beast is the author and father. Lyke wyse and the verie like hath bene, in most partes of the worlde, as well here with vs in Spaine, as in Italie, Germany,

S. J.

Mat. 18
8c. 19.

An excellent comfort,

many, Portugall, Fraunce, Flaunders,
Brabant, Zellond, Hollond, & other
countreys many mo.

Thys vertue and strength com-
meth vnto them by Iesu Ch�ist, and
by h̄ faith they haue in him & his Co-
spell, which will alwayes continue
amongest them that bee his. What
a number moze haue we seene with
our owne eyes consumed with the
fyre, what admyzable woꝝkes of God
haue they shewed in the middest of
their greatest passions, and how haue
they gone to theyꝝ martyꝝdome.

Surely many, as well men and woꝝ-
men in olde age, as younglings, and
tender impes, both young men and
maydes, chaste bachellers, and damo-
sell byꝝgines. The men, as if they
had gone to great Tryumphes, the
maydens, as if they had bene ledde
to be married vnto the greatest Loꝝds
and Pꝛynces in the world.

Yea, euen in the middest of the fyre,
and toꝝments, dyd they eleuate theyꝝ
handes to the heauens with great
ioye, singyng Psalmes of thanks gy-
uing

bring into the Lorde, for that he had
made them worthe for to suffer for
hys names sake.

What is this but fruites of beliefe ^{AA. 5. 88}
in the trueth of the Gospell, and also ^{29. 41.}
that both the one and the other of
them were fully assured by the holy
Ghost that they went to be glorified,
and to ioye of the whole fulfilling of
the dyuine promises of God.

Those had effectually, perfectly, and
fully prynced and grauen in theyr
heartes, that Iesus Christ is the re-
surrection and the lyfe, and for that ^{Ioh. 11. 26}
they haue beleued in him, they shall ^{5. 26.}
neuer die.

Whereby wee maye see that the ef-
ficacye and force of Gods worde
is of no lesse effecte, nor doeth worke
no lesse in them that receyue it, at
this daye, then it was to those which
receyued it in olde tyme, for that
it is the same nowe that it was
then.

So that there is no cause to fear death

S. y.

at

An excellent comfort,

Mat. 11. 8c
28. 31.

at all : and therefore Christ saith vnto his disciples, that they should not feare them which kill the bodie, and haue no power to touch y^e soule. The power of the Tirants our aduersaries is so weake, that it can not reach nor touch but our bodies onely, which are mortall and must needes dye by one meane or other. And yet not neither, tyll the tyme which God hath appointed, and the dayes which hee hath numbred, be fully determynd and ended. Iesus Christ hath promised and assured vs that they shall not kill our soules. Then what doeth it auaille or profite them though they kill our bodies, or what regard neede we to haue ther vnto, considering that in so little a tyme being seperate from the soule, it ioyneth therewith again to immortallitie, & to be no more subiect to the trauayles and troubles of life in this miserable world. When we haue a Iewel of golde or siluer, if it be olde or broken, of a verie good will we deliuer it to the workeman that made it, soz him to put in his furnace

1. Cor. 15. 8c
58. 52. 53.

nace and so to trie it, and forge it a-
gayne a new. So likewise our bodies
whither they be olde or young, yet so
crooked and subiect to sinne, and to fall
on euerie side as is possible, wherfore
should we doubt to giue them vnto
God that made them, that they may
be forged and framed a new, for the
soule to receiue againe to immortali-
tie, to bee incorruptible, boyde of all
corruption, shyning as cleare as can
be. The celestiall and heauenly truth
teacheth vs, y our soules are in safe-
tie, so that they can in no wise perish
and dye, nor yet be hurte with all the
tyrannie that our tyranicall persecu-
tors, the Pope and hys darlings doe
or can doe. Because as God can not
dye nor bee killed, no more can they
kill our soules the members of hys
sonne our heade, for that the lyfe that
we haue, is by and of him. Righte-
ous Abell was killed in his bodie, by
the crueltie of hys cursed brother
Caine, yet hys soule dyd lyue by the
faith and hope which he had in God.
So at this present day, the sæde and

Math. 13. 2
& 21.

Dan. 12. &
1. 2. 3.

Ioh. 6. ff. 35.
Rom. 6. &
8. 11. 23
Colos. 3. &
1. 2. 3.
Gen. 4. & 8.
Hebr. 11.
& 4.

An excellent comfort,

Rom. 8. 38
6. 7. 8. & c.
Apoc. 6. 8.
219.

posteritie of Abell, are killed and
slaine by the crueltie and tirannie of
Caines successors, but for all that,
their soules doe liue by the faith and
hope which they haue alwayes had
in God, abiding the glorification of
their bodies. And therefore sith our
soules can not dye nor be killed, why
should we feare them which can but
kill the bodie for a tyme. There is
none but God onely that did giue vs
thys lyfe, why should not he then
haue it when and howe it pleaseth
him.

Bycause that hee onely is both lyfe
and death for all, without his license
and good will, our enimyes can not
harne nor greue vs if they doe þ best
and worst they can: for hee hath so
restrayned them in suche a brydle,
that vnlesse hee loose and let slippe the
reines therof, they can doe nothing.

Ps. 3. 8.
17. 22. 24.

For the Lord hath sayde, I will kill,
and I will giue lyfe: So that as we
haue our lyues from him, euen so
commeth our death.

Wherefore let vs onely feare him and

not the, for y if they doe their worst,
yet they can not doe that they would.

The diuill that mischieuons malici-
ous olde Dragon, doeth alwayes de-
sire wholie to destroy and ouerthrow
quyte the church or congregation of
Christ: but God by his mightie po-
tencie doeth so restrayne the reignes
of the bydle wherewith he hath byr-
deled him, that he maketh hym e-
uermore to recople and stande back,
and in no wyse will suffer hym to
haue anye parte of his will: noz yet
passe nothyng that God hath appoin-
ted.

Apoc. 12. 3.
1. 2. 4. 6. 8.

Of the goodnesse of God in our de-
fence agaynst our persecu-
tors. &c.

The xxxj. Chapter.

How often would the aduersaryes
of Iesus Christ haue killed hym:
into how many counsailes & consultatiōs
haue they entred, to the same effect, but
S. iij. they

An excellent comfort,

Luke. 22.

& 53.

Math. 26.

& 55.

Ioh. 19. in
all.

they could not bring any part of their purposes to passe, vntil his houre was fully come, and that God the father had let loose the power of darkenesse. How many times, or how ofte (saith he him selfe) haue I bene with you in the Temple, teaching and talking with you, and ye haue not taken mee. I am sure they had such hatred to him and his Gospel, that there wanted no good will in them to haue done it, but (they had no power to doe it) they strength sayled them. Doeest thou not knowe saide Pilate that I haue power to loose and free thee, and also to crucifie and kill thee. He answered and saide, thou haddest not (if it were not giuen thee from aboue,) so muche power as to touche mee. No more can those which now doe seeke to afflict the faithfull, they can not so muche as filloppe them with their finger, if God woulde to the contrarie: for that hee hath not so little regarde vnto theyr liues corporall, that hee will deliuer them ouer to their foes, vntyll their full course be come, runne cut, and expired.

From the time that Iesus Ch�ist dyd first manifest himselfe (by preaching) vnto the world, they dyd abhorre him till they had most cruelly condemned him, and deliuered him vnto deathe, yea, euen the spitefull death of the crosse. The will and mynde they had to kill him, when he was crucified, had continewed of olde, but the execution thereof was then newly inuented, but yet they could not atteine vnto it without the will of God.

Euen so euer sithens the first holwer that the worde of God, and the true light thereof, entred into Germany, England, France, and this our realm of Spaine, and dyd begin to shine as the Sunne, there were persecutours which did abhorre it, and so doe continue vntill this daye, most mortally and cruelly: and dyd, and doe, kill all Ch�istians, which are quickned thereby with most extremitie. They dyd alwayes will & wish that which now they doe most wickedly, they wer euermore enemies and contrary both to him and vs, but they could not at no

S. v.

tyme

An excellent comfort,

1. Pet. 1. &
4. 7.

Shall conclude their desires, till such tyme as God had let loose the power of darkenesse : bycause thereby we might bee examyned, purified, and tryed, and then put into eternal glorie, prepared for vs from the beginning. And our persecutors, afflictors, and killers, in all their persecutions and tyrannye, doe no more but fill vp the measure of impietie and sinnes of theyr fathers so full, that they will make it runne ouer and bring vppon them selues, all the bloud of the Sainctes which haue bene slain, thus the death of rightuous & iuste Abell.

Mat. 23. &
31. 35.
Luke. 13. &
24. 34. 35.

And therefore sith that men can doe nothyng, and that man is no bodye nor nothyng of him selfe, and also sith the power which they haue is giuen them from God, onely to execute his will, let vs not feare them.

Bycause that God hath commaunded vs not to feare men, for that they can but kill the bodie, we can not feare them without greate offence.

Where,

Wherefore let vs giue eare & heare
that which the Lorde sayeth by the
Prophette Eloy, and assureth vs of: Eloy. 4. 32.
9. 10.
thou shalt bee my seruant (sayeth
hee) I haue chosen thee, feare not
for I am with thee, doe not declyne
from mee, for that I am the Lorde
thy God, and will fortifie and streng-
then thee. Thus wee see that there
is no cause whie, wee should feare
any humaine power, hee doeth sure-
ly certefie vs that wee are hys ser-
uantes, that hee hath chosen vs,
and that hee is our God: So that
wee doe iniure hym greatly, and fil-
thilie offende hym, when that in a-
ny poynte wee doe feare the myni-
sters of death corporall.

What other thing commeth by fea-
ring of them, but in giuing honour
vnto them, to dishonour God who
doeth defende and forbyd it: But
let vs beleue hys promise and say
with the Prophette, thou arte our Ahab. 1.
& 2.
G O D, and wee shall not die though
our killers and persecutoys doe neuer
so much against vs. Let vs beare this
saith

An excelent comfort,

Ephc. 6. &c.
13. 14. 15. &c.

1 Joh. 6. &c. 2.
3. 20.

Isay. 26.
&c. 8.
Apoc. 7.
&c. 17.

faith as a shield, & let vs not declyne
from y^e right way, noz yet be dismayd
neither for feare of death, noz yet of
our persecutozs. For that therein is
fulfilled all which is spoken of by S.
John: which is, that our heauinesse
shall be turned into ioye, By death is
ended all our heauinesse and mour-
nyng, and there doeth succæde such
ioye as no tongue can tell, the which
can not be taken away. So that when
the wo:ldē doeth make greatest ac-
counte, that we are kyllēd, lost, and
for euer vtterly destroyed, and hath
rayled vp ensignes of our greatest
dishonour and infamie. Euen then
(sayeth the holy Ghost by hys Pro-
phet) God will wype the teares from
the chækes of vs his chosen: and wil
take all our dishonours and cares.
He will turne all dishonour to the dis-
honozers, & infamie to the infamozs,
and the abhozrozs shall bee possessed
with their own hatred. The cōdemp-
nation shall reuert to y^e cōdempners,
and the ire, curse, maledictiō, & death
to the termygauntes, theyz executio-
ners,

ners. But the faithful deliuered from
all kynde of calamities and aduersi- ^{1. Ioh. 3. 82}
ties, and the conuertures of their ho- ^{14.}
lineſſe and rightuousneſſe being di- ^{Eſay. 25. 82}
ſtroyed, and they wholly taken out of ^{5. 6. 8.}
the power of their enemies, ſhall bee
put where ſhall be no more death, no
more plaintes, cryes, calamities, nor
griefes: but where ſhall be the throne
of God and of the Lambe, and where
they ſhall ſerue hym, ſee hys face,
and haue hys name in theyr fozer
heades.

And the Lord God ſhall lighte them, ^{Apo. 22. 82}
and reygne for euer with them, as it ^{3. 4. 5. 82}
is wrytten by Sainct Iohn.

And ſith it is ſo, what is there loſt
by leauing ſo tenebrous and darke
a dungeon, as is the filthie pryſon
of our bodyes, ſo ſtinkynge as they
are, and by leauynge the world where
all thynges are corruptible.

Shall wee feare thoſe which ſeek
to kyll vs for Chyiſtes cauſe, ſeyng
they procure vs thereby ſo bleſſed an
exchange, that our corruption ſhall
bee turned into incorruption, our

An excellent comfort,

moztalitie into immoztalitie, pouertie into ryches, dishonour into honour, impyzsonment into libertie, confuſſion into glozie, heauineſſe into ioye, and our ſolitarie beeyng into the companie of God and his Sayntes foꝛ euer, and to be of the ſame number and equall with them in glorie.

Hebr. 12. &
22. 23.

Wherefoze ſhall wee reſuſe to goe from this lyfe ſo abhominable, to goe to that goodly mount Syon: to goe to that beautifull Citie of God, the newe and celeftiall Ieruſalem, into and among that innumerable many and multitude of bleſſed Angelles and Archaungelles, the holy and true common wealth of the choſen: where as without contradiction is alwayes done the good will of God.

Shall we feare to come to this felicitie, to the which we were boꝛne and redeemed by the ineſtimable good wil and loue of God, whereas we ſhal be made perfectly lyke to hym who dyd redeeme vs: No, let vs put away all thoſe vaine feares of the euils preſent

in

in this world, & of the ministers thereof, and assure our selues to be ioyned with Iesus Christ whiche is ascended into heauen, where as he sitteth on the right hande of God in hys maiestie, with his right hande extended readie to take hold and receiue vs vnto him.

Hebr. 8. 1

Hebr. 12.

8. 3.

We holde it impossible, in our carnall sence of vnderstandyng to suffer the fire and the terror thereof that they vse in persecuting y^e little flocke of vs at this daye, for that in burning vs, they doe it by little and little, the more to increase our tormētys, for they^e reuenge: onely bycause we confesse the trueth of Christe our maister whome they can not abyde.

Howe can it be (sayth our blynd flesh-sences) but that suche expeltie must needes overcome our patience.

What other thyng may this bee called, but a blasphemie wherewith we denie, the myghtie pstenciall power of God, y^e which he is to vse to all y^e trust in him: & a mean to separte vs from

An excellent comfort,

from his crosse, to which he doth call
vs so amozously and louingly, bicause
we might be glozified with Christ.
And therefore let vs not heare, nor
yet giue credit to any suche leassinges
and errours. Worldly men doe easily
suffer those thinges wherin they seele
some grief for their gain. By these fi-
ry tormētts, wherof we haue such hor-
rour, there can be no kynde of harme
nor grieffe that is euill, but rather a
great and mightie blessednesse, much
more to our gayne: wherefore wee
ought not to beleue nor thincke that
our pacience which God giueth, wil-
be overcome thereby.

From syx trybulacions the Lord will
deliuer thee, and in the seuēth no ma-
ner of euill shall touch thee, (sayth the
holy ghost by iust Job) the seauenth is
the very last instant howze or tyme
of death. So that, when it seemeth to
sight that al our euills are heaped vpon
vs, and that our enimies, doe vse
theyr-greatest tyranny, and make ac-
count to haue gotten the victorie, and
that wee remayne overcome & swal-
lowed

Ioh. 4. &
19. 26.

loved by with all maner of mischief:
Euen then the same holy Ghost doth
assure vs, that no maner of euil doth
touch vs.

What occasiō is ther the for vs to die
fro y^e which hurteth noz toucheth vs
not, or to make accompt y^e humain per
secution will or can overcome our pa
cience, or th^{at} our patience is not a
ble to abide. All things are possible
to them that beleeue (saith the Lord).

Mar. 9. 23.

So that vnto such, it is also certainly
possible to haue patience to abide the
extremite and furie of the fyre, and
to suffer the same with great constan
cie. It was patiently passed ouer by
the Prophets in the olde time: Euen
so it is now to them that be holy, faith
full, and beleeue. Bycause that which
the Apostle sayth concerning y^e same,
must needes bee true therein. God is

1. Cor. 10.
& 13.

faithfull (sayeth hee) and will suffer
no man to bee tempted, moze then he
will make him able to beare: but ra
ther with our temptatiōs he sendeth
good successe, bicause we may suffer.
Wherby it is most manifest & plain,

T. J.

that

- An excellent comfort,

that christian patience doeth not onely overcome death executed by extremitie of fyre, but also all the moste cruell kynds of deaths and tormentes, that any Tyrant and all the Tyrants in y^e world can vse & deuise. Bycause that with all y^e tyrannie they can execute, God will not alter his purpose, from accorbyng to his woꝛde, nor leaue to admyntister some one secret vertue or other, to them that be his, whereby they shall overcome death, tyrannie, hell, sinne, the diuill, and all other kynde of mischiefes.

Hebr. 4. &
14. 5. 16.
Hebr. 2. &
17. 48.

So full of compassion & pittie is our high priest Iesus Christ, that as hee ouerpasse temptations which hapened to him selfe, so will he also, by hys power and might ayde & strengthen all those which are tempted.

As the Apostle sayth: if Iesus Christ in whom wee beleue and for whom wee suffer, doe knowe by experience our griefes and troubles, and is not onely moste myghtie, louyng, and good to vs in our helpe, but also doth suffer with vs as the heade with the members

members: ſhall he be ſo weak in vs
that he can not abyde the fyre, or (be-
ing ſtrong as hee is) will not be help
vs in the middeſt therof, beeing prin-
cipall in perſecution and ſuffering the
ſame with vs.

Is it poſſible that God will forſake
and leaue vs, (or that we ſhould fear
or doubt the ſame) when that for pro-
feſſyng of hys name wee are by our
enymies throwen into the myddelt
of the fyre, or that wee ſhould thinke
God to be forgetfull of hys louing
chyl dren, and that hee loueth vs in
woꝝdes and not in dedes, and truth:
Surely in ſo doyng wee ſhould much
iniure hym, and gyue hym greate
cause to be greuouslie offended with
vs for it.

For vs to thynke that hys almighty
tineſſe will forſake vs in any neceſſi-
tye, it were an abhomynable acty-
on of vs, if he haue not (as in deed hee
hath not) forſaken but remembꝛed
vs in the greateſt matters, of a ſuer-
tie hee will not forſake but remeꝛber

E. y.

helps

Exy. 43. &c.
1. 2. 3. &c.

helpe and deliuer vs in and from such trifles: it were abhominable to thinke the contrarie, much more woſſer to beleue it. Well, my dearly beloved brethren and ſweet fellow members, I truſt there is none of vs, that doeth eyther beleue or thynke any ſuch thing, but rather my hope is that we thinke and ſurely beleue, to feele his goodneſſe, according to the ſaying of the holy Ghoſt, by Clay the Prophet: who ſayeth, the Lorde God thy creator ſayeth, feare thou not, for I haue redeemed thee, and called thee by thy name, thou arte myne, and when thou paſſeſt by the water I will bee with thee, the ryuers ſhall not ouerwhelme thee, when thou paſſeſt by the fyre thou ſhalt not be burned, nor the flames thereof ſhall not bende them ſelues againſt thee, for I am the Lorde thy holy God of Iſraell, which keepeth thee. God hath alwayes in remembrance the benefite which he beſed, in calling and making vs partakers of his redemption, and in adoping vs bys childzen neuer to leaue vs.

vs. So that when it shall seeme to the
iudgement of the world that hee hath
left vs, (& that is when he suffereth
vs to passe into the middelt of y^e fyre
or any other toymēt) even then is he
most nighest vnto vs, and so nyghe in
deede, that he is closely ioyned with
vs, and temperating the surie of the
fyre, bicause it should doe vs no harme:
and for that it might appeare that he
is both God and father to all his, and
will keepe and defende vs from all e-
uill in all tymes of toymēt and tri-
bulation. If the gates of hell may not
preuayle agaynst vs, how can the fire
which is visibie and corpoꝝall preuail
against vs: if eternal and euerlasting
death haue no parte in vs, how can a-
ny thing that is tempoꝝal and momē-
tarie harme vs: Will God deliuer vs
from the greatest euilles, and suffer
vs to perish in the little ones, no
for a certeintie, his euerla-
sting promise is to the
contrarie.

Psal. 91. 32
5. 6. 7.
Psal. 33. 22
12. 17.

Mat. 16. 21
18.

An excelent comfort,

A meruailous comfort to those that are
afflicted cyther by fyre or o-
therwise.

The xxxij. Chapter.

The fyre and all things tere-
striall are creatures of God,
and serue for the health and
wealth of his chosen, and al-
so for the distruction of his enemyes.
(As it is wrytten in the booke of wis-
dom,) Bycause the iust should bee su-
steyned and uphelden, the fyre doeth
lose his force & furie, (for that it bee-
ing a creature, in seruing him that is
his creator and maker, doeth vse hys
furies and inflame hym selfe to the
distruction & torment of the vnrighte-
ous & wicked onely.) And doth miti-
gate his mood, onely because they trust
in the Lorde.

Whereby it appeareth, that the poore
afflicted chyldren of God, are not bur-
ned with the fyre, nor hurt with any
kinde of torment: no not scarce tou-
ched therewith, and therfore nothing
graued, (As sayth our Lorde God, his

creas

Sap. 16. 32
16. 22. 23.

creatures euerie one of them are in
 such a consozte, and so agreed together
 amongst them selues, y all of them
 with one common accord & cōsent, wil
 be and are ministers for vs of greete Osee. 2. 21.
18. 21. 22.
 health and comfozt: and also wil and
 doe vse them selues vnto vs with a
 gentlenes most louyng: bicause being
 faithful, we are so wel beloued of god,
 that he bindeth all his creatures so,
 that of force they can not be, but for
 our benifit in all things accordyng to
 his will. Gold burneth not in the fire,
 but is fired and purified thereby from
 all things that are of lesse value, and
 so it selfe made moze pzeious and
 of greater value and substance, then
 befoze. Euen so the good christiā
 brought to the fyze by persecution,
 burneth not, but is the rather purify-
 ed from all that soyleth, blotteth, or
 hurteth his christianitie, and so re-
 mayneth moze pzeious and beauti-
 full in his substance thē befoze. Where-
 by it seemeth y the childre of God, whē
 they suffer y force & heat of y fire, they
 feele it not, or els it hurteth them not,

An excellent comfort,

Exod. 3.
& 2.

Dan. 6. &
16. 26.

but rather harmeth the executioners thereof. The fyre to the faithfull is as it was in the bushe, which Moyses sawe: it flamed and yet it burned not, because that the Lord God was in it. The fyre hath a force and vertue that burneth and consumeth outwardly, but whom: many, yea the impious, untrust, & ungodly. And although they seeme living (these which are the afflictors of the faithfull) and without harme, yet for a certaintie with the same fire, which they provide & make for others, they are (before God) burned and consumed them selves. Although they beleeue it not, yet it is so. The Prophet Daniell when he was throwen into the denne amonge the Lyons which were made extremely hungrie vpon purpose to haue deuoured hym: because he was founde faithfull before God, he perissheth not, they touched hym not, nor did hym harme: but rather in their kynde reioysed and made great feastes and ley with him, for that God vpon whom he did inuocate & call, and in whome he

he trusted did deliuer him (as in the
vi. Chapter of the same Prophet, and
the xvi. and xxiij. verse is well decla-
red) but those which had bene the ex-
ecutioners of all his trouble and tor-
ment, being throwen into the same
place, even among the very same Ly-
ons: they could scarce fall among the
so soon as they were torne and pluc-
ked in pieces and deuoured utterly.

The three young men of Babilō, Si-
rach, Misach, & Abdenago, seruantes Dan. 3. 86
13. 16. 17. 89.
of God, did not perishe when they were
put into a hot burning furnace, made
seuen times hotter then euer it was,
because they would not worship wic-
ked King Nabuchadonaser his Idoll,
which he had caused to be set vp: they
surely trusting in the liuing God, fea-
red not his furious rage in all his
threatninges nothing at all, but an-
swered him saying; we are not care-
full to answer thee (O King) in a-
ny thing concerning this Idoll, for let
thy highnesse vnderstande, that our
God whom we serue, can deliuer vs
from the whot burning furnace, and

I. b.

from

An excelent comfort,

from thy handes, but if hee will not
(the whiche wee doe not doubt of)
yet (D King) hold thou for a certain-
tie y^e we will not worship thy Gods,
no; yet the Image of gold which thou
hast caused to bee set vp, beeing for
this cause put into the sayde furnace
so hot, they were not onely free from
all kynde of harme by fyre, flame, or
smoke, but also they were refreshed
from heauen by the hands of y^e sonne
of the lyuing God, who was him self
amonge them, in the lykenesse of an
Angell: Euen in the middelt of the
most whottest flames, wherefoze it
hurt them nothing at all: but yet it
burnt and consumed quyte the mys-
chieuous ministers y^e makers therof.
So that thereby was approued that
the fyre could not harme them in no
poynte, no moze can it not (no; no-
thing els that God hath created) doe
any thyng hurtfull agaynst the chil-
dren of God, for whie all y^e can be done
agaynst them, bee it with fyre or a-
ny other kynde of toxture is for their
cōfort, The wherfoze should we saint
feare,

fear, or flee, at or from the crosse of
the Lord: for y^e he will examine and
purge vs therewith, from all kynde of
causes of corruption: So that it may
be consumed quite by the means ther-
of: that we might be enryched and
remaine glorified with God for ever.

All that is wrytten, is wryten for Rom. 15.
& 4.
our learning, bycause that by pati-
ence and comfozte in the scriptures
we might haue hope.

And therefore let vs vnderstand that
as in tymes passe it passed and hap-
pened to Danyell and the reste the
Seruantes of God, (and also to hys
enimyes) Euen the lyke cometh
to passe at thys day both to the one
and other, for that nothyng can hurt
them that put their trust in the Lord:

but all serueth them for the best. And Ioh. 5. & 17.
19. & 6.
Osee, 3. & 6
18. 21. 22.
Rom. 8. & 6
25.
as for the Wycked, all thinges are to
the contrarie, they prouyde nothing
to punish the righteous with, but
they peryshe therein themselves.

Wherfore let vs bee imitators of the
sainds, as of Daniel, & of y^e thre yong
men

An excellent comfort,

men of Babylon, and others more a
great many, which nothing esteemed
torments, tyrannous threats, killings
nor commaundments of any vngod-
ly Tyrant: but constantly continued
in confessing of Gods true religion
for euer, without any looking backe.
And as they did honour him in being
faithfull, so did he honour them in be-
ing by thē in all their distressed daun-
gers, to their ayde, strength, consol-
tion, continuall comfort, and deliuery
most marueilous: in such sort that no
parte of their hope was frustrate in
any thing. Euen so will hee doe and
deale for vs if we bee faithfull. Let
vs not feare therefore the tyrannis
(that so potentially appeareth of prin-
ces, nor the crueltie of Kings, the ty-
rannie of any kynde of Tyrant, of in-
quisitors, of correctors, of Judges, nor
yet the torment of the executioner,
the infamy of me, nor any other kynd
of crueltie that in our eyes is euill:
least that so we forsake and renounce
our faith, and the true knowledge of
our sauiour Iesu Christ the sonne of
God.

Mat. 11. 22.
12. 28. 29.

against calamitie.

151.

Mat. 10. &
19. 26. 28.

God. Let vs onely feare God, who
can and will deliuer vs from all kind
of torments, and from the handes of
all Tyrants. And although that we
doe not see thys libertie of deliuerie,
with our corporall eyes, yet (for the
loue of our sauiour Iesu Christ) let
vs not consent vnto them, nor follow
their impietie and vngodlinesse: let
no bzaue nor gallant shew of or from
them allure vs vnto them, let vs not
worship the creatures, nor yet truste
in any other then the creator: Let vs
not accept any other rule to serue him
by, then that which he doth comaund
and teach for a rule, by the holy ghost:
Let vs not feare the creatures, but
the creator onely. Let vs not take
heed nor make accompt of things that
be visibie, but of things which are in-
uisibie: Let vs not mervaille, bee dys-
mayed, nor afrayde, of the crueltie of
men: but let vs behold, and be inamo-
red of the clemencie and goodnesse of
God our good and louing father. Wi-
cause that he in all things is true, let
vs be louers faithfull and true vnto
him.

Dent. 12. &

2. 8. 11. 5. c.

Math. 15. &

9. 13.

2. Cor. 4. &

17. 16.

• An excellent comfort,

Rom. 8. &
29. 30.

Rom. 8. & 1.
1. Cor. 6. 11.
Ephc. 2. &
4. 16.

Rom. 8. &
1. 8. 9.
Rom. 8. &
17. 30.

him. He dyd not forget that he did knowe and elect vs, to be made con-
foymeable and lyke vnto hys sonne,
he doth alwayes remember and will
neuer forget that he called vs, of his
owne singuler mercie to vs warde,
and dyd let others alone in the same
condempnatio in the which we were:
and beeyng vnrightuous as we were
in deede, he did iustifie vs & washe vs
by the bloude of Christ, bycause we
should be holy in his pzesence. Let vs
remember all this, & how he loued vs
in Christ, when we were his enemies
and would not pardon him in his pas-
sions one iote. Yet he did pardon vs,
and gyue hym self vnto death, yea the
most vile death on the crosse to destroy
sinne, the which but for hys mercye
and loue had destroyed vs vtterlie:
and all bycause we should haue life
in hym.

Syth he loued vs so, then beeing so
horrible sinners, and hys cruell eny-
mies, it is most sure and certain that
he loueth vs nowe muche better, for
that he hath so rebuked and killed sin
in

In vs, y^e we are reconciled vnto him :
 and hath also made vs the children of
 his mercie. And therefore for that hee
 doeth so loue vs, with the burnyng
 bowels of his true loue, he will also
 glozifye vs in Chyiste, for why all
 that he doth vnto vs is to the same
 ende: wherefore he wyll that we suf-
 fer whilst wee liue in this wo:ld,
 that we might be partakers of the
 crosse and death of Chyiste, also of his
 resurrection and glozification. So
 that to be like vnto hym in suffering
 heere, he gueth vs to vnderstand that
 we shall be with him, and like vnto
 hym in his kingdome: and therefore
 it is very necessary that wee passe
 many tribulationes in entring there-
 into.

Rom. 8.
 &c. 5.

1. Tim. 3. 16
 3. 9. 10.
 A.C. 14. 41
 12.

Wherefore with shuttinge our eyes
 to all the impedimentes of our glozi-
 fication, and with geuing no care to
 the reasons of our flesh and the wo:ld,
 let vs run with patience to the bat-
 tle wherevnto we are so louingly
 pressed, lookinge to our chieftaine
 Iesus

Hebr. 12
 &c. 2.

An excellent comfort,

Jesus Christ, who hauing befoze him
(as we haue) such ioy as is vnspake-
able, did willingly suffer his crosse: no-
thing regarding the dishonoz of hys
death, and is set on the right hande
of God in his inestimable glozy. Thus
considering the contradiction that his
enimyes vsed to him selfe, whilest he
was on earth amongst them, let not
vs be troubled noz faint in our minds
at any kynde of calamitie: but with a
great and stout courage let vs go for-
ward and not stay to rest, till that we
haue gotten that Jewell which is his
blessing, and set vp for a pryse oz re-
warde for all those which perseuer
vpyght and in the true know-
ledge of hys trueth and o-
bedience of the same
till the ende.

An entrie into the conclusion vvith many
godly exhortations.

The xxxiii. Chapter.

And therfore let vs haue alwayes
befoze our eyes, the admonition
and

1. Cor. 9. &
24. &c.
Mar. 13. &c.
13.

against calamitie.

153.

and counsaile that our onely sauour Luk. 21. 3
Christ did often exhorte hys disciples 19.
with: saying, let your myndes bee
possessed with patience and be ye pru-
dent and wyse as Serpents, and sim- Mat. 10. 3
ple and innocents as Doves. Let vs 16.
be therfore, so wyse and prudent that
we doe vse all things at all tymes to
the glozie of Christ our redeemer.

Wherefore let not our wysedom bee
cautelous and subtil with malyce a- Rom. 12. 3
gaynst God, according to the worlde, 25.
but according to the knowledge that
we haue from God by his good will,
so that we may be guyded by the holy
Ghost in all that we doe or suffer.

And let our innocencie bee no other
wyse, but in such maner as we may
bouchsafe with good will to tast of the
bitter gall, hatred, and enmitie offered
vs by men, so that we be not ignozant
of that we be not ignozant of y^e which
belongeth to christianitie, bicause that
to be otherwise simple, were but rudes-
nesse and bestiallitie and no simplici-
tie euangelicall.

Let vs not be slow nor colde in the

W. J.

workes

An excellent comfort,

Phil. 2. &

1. 2.

Mat. 10. &

8. 11.

Mat. 7. & 6.

Col. 4. & 6.

Rphe. 4. &

25. 29. 31.

2. Tim. 2. &

16. 23. 24.

wozkes of the Lorde, but with a feruente zeale to G D D with knowledge and Chzistian modestie: Let vs follow our forefathers the Pzophets and Apostles in our veratio & calling, that we may haue all, one selfesame feeling in Chzist Iesus: Let vs all and euerie one of vs confesse hym in all places, and the rather that edificati-on might come therby, so that we cast not pearle amōg swine: Let our communication be seasoned with salte of knowledge, of fayth, & with the word of god, so y it may be gracious & acceptable to y hearers: And let the not be to scozne, mock, and murmur at the ignorant, blind, & such as be alwayes vnder y clouds of errors & curssed captiues vnder y emperie & gouernmēt of y diuil: but alwaies let vs speak with grauitie & chzistian honestie in y fear of y Lord. Let vs vse our words w all honoz & reuerēce, bicause we may stop y mouthes of euil & curssed speakers, & constrain the to say & cōfesse y God hath his diwilling in vs. Behold what y Apostle Peter writeth & saith, y hee that speaketh, let him speak y wozds of God, & let him not onely pzonoūce

1. Pet. 2. &

11.

1. Cor. 6. &

20.

1. Pet. 4.

& 11.

with hys mouth, but also let y same
 come frō his hart. So y whē we speak
 we should thinke bona fide from our
 hartes to be beleued therby, & not to
 be hard onely: bicause God is neither
 contented nor any thing pleased, y we <sup>2. Cor. 4.
8.2.</sup>
 should onely haue him dissemblingly in
 our mouths, & nothing in our hartes,
 wherfore doth he cōmaūd vs earnest-
 ly to engraue & print his picture, law,
 & gospel most deepe: y in our best booke
 of remēbrāces, (which is our hartes)
 for y from thence it might come to our
 tonges, bicause it shuld not happen to
 vs, as it doth to many, which for y thet
 haue him but in their toungs to talk of,
 if they chaūce to be examined by their
 enemies what Christ is, they do easily
 deny, forsake, fear, (& remain doubtful
 of) him, & are occasiō by their incōstā-
 cie for others to do y lyke, bicause so
 shamefully & slenderly they let slip their
 faith, & do doubt of Gods most mightie
 power. But although y some of these
 weaklings do so, let vs be firm in our
 faith, & not faile to shew the same in
 profession of true religion, which as-
 suredly came downe from heauen.

Mar. 4. 8.
17. 18. 19.

An excellent comfort,

Pro. 18. &

20.

Gal. 6. & 7.

It is not the religion of men, which is contented with wordes onely and outwarde shewes, but it is of God which asketh first and principally the harte, and secondly all that his worde teacheth to belonge vnto it. Let vs heare the wordes of the Apostle attentiuely, who sayeth, be you not de- ceined, for God wil not be mocked as men are, if he haue ordeyned that we shal professe Iesus Christ openly and publicuely, and that we shall suffer for his rightuousnes, let vs doe it in such order as it may appeare y Gods good admonition hath taken place in vs.

1. Pet. 4. &

15. 16.

As Sainct Peter exhorteth: saying, let vs leade a life so holy, and worthy of the Lord which called vs, that none of vs be afflicted as an homicide or a thiefe, blasphemmer, adulterer, or one that hath committed sacraledge, one full of strife, an euill doer, or a person that is couetous of the goods of other men, least our harmes happen to vs by a iust occasion: for if we suffer for any of these trymes, we doe dishonor
and

and vs greate iniurie to our father
which is in heauen: bycause beýng
his children we must needes dishonoꝝ
him greatly, where as otherwýse we Mat. 6. & 9
ought to honour and sanctifie his ho-
ly name, according to our calling by
him. Let vs so rule our selues that
the wicked haue none occasion to per-
secute vs, but onely bicause we doe
abhoꝝre vyce & loue vertue, doe seeke
and desire the light, which they flee
from, and bicause we flee from that
filthie darkenesse which they desyre
to imbrace.

Let vs so doe, that they may haue
no other cause to abhoꝝre vs, but by 1. Pet. 4. & 3. 4.
cause we will not be conuersant with
them in dissolution, in concupiscence,
in surfeting, in gluttonie, in dꝛunken-
nesse, and abhominable Idolatrie: and
that we doe not runne with them in
that vnbrideled lyfe so full of insolenc-
ie and dissolute, that we bee lyke to
them in nothing, noꝝ that we be not
as they are which can not suffer the Ioh. 3. & 19. 20. 21.
light of Gods trueth, bicause it disco-
uereth all their wickednesse and vice,

An excelent comfort,

Psal. 94. &
3. 4. 7.
1. Cor. 1. & c
Mat. 25. &
18. 24. 25.
Luke. 19. &
20. 21.
Rom. 8. &
20.

as the sunne doth discover the drounle
darknes of the night. Also let vs take
hæde that we be not lyke to many,
that bee so wyse, and prudent, that
they will suffer nothing for Christes
sake in his beloued church, and so be-
ing full of fleshly prudence, they do
accompt it christian & spirituall wise-
dome, as though God did not knowe
howe to fynde out the subteltyes of
these wyse and subtile dissemblers,
as if Iesus Christ had allowed them
place among the louers of the gospel,
or as if they might burie their talẽts
which God had giue them in y^e grounde
of forgetfulnesse, lyke vnto the slouth-
full and disobedient seruant spõke of
in the euangelical scriptures. Because
by such kinde of bestiall blindness we
may see a many of them, vse y^e know-
ledge that God hath gyuen them so
peruerslie, that they thinke theselues
satisfyed in theyr owne opinions, and
so doe yeelde them selues euerie day
most beastlye and blyndly to bende
theyr knees befoze blockish Baal: and
today Iesus Christ, being most sham-
fully

fully ashamed both of him and his gospel. And not contented with this mischieuous & monstrous doings in this dishonoring of him & his trueth, they doe the worst & best they can to drie by their diuillish dealings (in that order) all those which are the simple ignorant & know little, into merueilous doubtess. And moreover we may see the with great rage & rashenes, iudge and condemne the innocentes, onely for their firmenesse in faith, and constancie (to maintaine the same by Iesu Christ) who yeeld their liues therefore most magnanimously. Therefore let vs runne away & flee most feruently from them, and let vs not allow their counsailes and prudence, nor yet follow none of their workes. Bycause that all their pretence is nothing, but to plucke & appart vs secretly from the crosse of Christ, and from our glorification thereby. Let them alone in their way by wicked Antichrist: let vs keepe our way, by our sauioz Iesu Christ who hath called vs to y same. Let not vs vse y grace & goodnes of god wickedly, for a cloake to couer our

Mat. 16. &
6. 11. 12.

1. P. 1. 2. &
1. 1.

Uuig,

vice

An excellent comfort,

Rom. 2. &
5. 9.

Colos. 3. &
5. 8.

Psal. 90. &
2. 3. & c.

2. King. 19.
34. c.

vices and iniquitie, and so make our
concupiscences full of licencialitie,
which the spirite of God doeth com-
maund vs to refrain: But let vs mo-
testie our terrestriall and earthly mem-
bers, and cast of our olde corrupted A-
dam, so that in tyme of tribulation
when we be tempted out of the way
on the lefte hand, we may call vppon
God and desire of hym strength to
stand, that we fall not vnder the far-
dell of affliction, nor fainte not in the
woyke of the Lord. The which is not
better for vs to be thought vppon and
done, in the tyme of aduerse necessi-
tie, then when we are in purest pro-
speritie. Because it is much more dif-
ficult and harde, to continue in fyrme
fayth in tymes of prosperitie, then in
the cruell tyme of aduersitie. Among-
est the people of Israell (which are
as a myrrour or glasse for vs to looke
into, for the gouernement & guyding
of our humaine liues) we haue diuers
examples of the lyke, (one of Dauid)
which sufficiently and singularly shew-
eth, the vnloall or deffeaill trueth
that

that he vsed to God in the tymes of his princely prosperitie, many crimes of adulterie, incestious fornication, and homicide, did he most wickedly commit, whilest he forgot his louing Lorde who had elected hym to glozie notwithstanding.

• Verie godly exhortations for all men that are afflicted, and also for those vvhich are in prosperitie.

The xxxiiij. Chapter.

AD therefore if it happen that we liue in rest and quiet without any aduersitie or persecution, let vs not forget y^e Lord, but follow his counsaile deuised and published by his diuine wisdom: let vs then remember also the dangerous dayes of dolloz, trouble, and aduersitie, that the children of Israell had in the land of Canaan: let they^r bondage and captiuitie in Egypte bee had in remembrance of vs: let vs bee vigilant, watche, and pray more then

Eccle. 18. 8.
23. 24. &c. 1
Deu. 16. 8.
1. 12.

A, b, W

An excellent comfort,

Mat. 26.

26. 13.

In y prosperitie of ours, then at any other tyme . Let vs not lyue to our selues in leasings, sleeping in y cradle of securitie, as some of the Israelites did, promising theselues rest fantastical: Let vs be alwayes as men on the Seas which are good & expert sailors, although it be calme & that no wynde doe blow, yet they haue theyr halliards, sheetes, sayles, tackes, and bowlines in a readynesse, yare to strike, hoyle, hall, and set, in any tempestuous time of tossing y troublesome Sea of tribulation most dangerous.

Mat. 7. 8.

14.

Likewise let vs watch & be in a readiness what (tempest of tribulation) so euer shall happen in these dangerous seas y world, wherein we do liue and saile, let vs set hope to the heaume, let faith stand to let flie the sheat, let humilitie strike the sayle, and let our sure affiance and trust in God be our pilat to inuocate and call for helpe to the tacke and Bowlyne to straine and grype thorow y tempest of troubles into the porte & hauen of health. Let vs not let slippe this prouision,
least

least we bee taken voyde and without
those helping mates our mariners to
stand by our tackling. Because our ad- ^{1. Pet. 5. &}
uersarie the diuill goeth rampāt about ^{8. 9.}
lyke a roaryng Lyon seeking whom
he may deuour, whom we oughte to
resist by force of faith in christ Iesus.

Let vs remember our selues of the ^{Mat. 24. &}
dayes of Noah, and of Lottes wife. ^{37.}

And let vs be afrayd that when they ^{Luk. 17. &}
say vnto vs peace and securitie, that ^{32.}
euen then death and distruction is at ^{1. Thel. 5.}
hande, will runne vppon vs hastily, ^{&c. 3.}

and kyll vs without repentance, lyke
as a womon with chylde whome hyr
trauaile taketh vppon the sodayne,
and turneth hyr to sorow, or as care-
lesse byrdes that fall in the net vn-
wares. Least that when we think no-
thing of it, we bee taken with some
horrible tempest that maye trouble
and destroy all. Let vs bee as Soule-
dyors, wyse, prudent, well exercey-
sed and trayned vp in warre, that
wee runne not out of arraye, but that
we alwayes be prest in order lokyng
to our chiefetain: & listen to y^e alarme,

(if

An excellent comfort,

if it be stricken vpon by our enemies) that we be not taken vpon the sodaine, as no doubt they will if they can: when we thinke our selues most surest. And also let vs alwayes laye vpon our shoulders our bearded lookyng backe to see when our Lord cometh: And moreover, in tyme of aduersitie when any thing happeneth vnto vs, whether it be oppression by pouertie, miserie, infamy, imprisonment, sickness, or any other exyle, or any other kinde of calamitie, let vs vnderstande, that first we haue deserued farre greater griefes and troubles then (any whatsoeuer or) we are able to beare: Secondly, to consider that wee ought to vse for our remedie a sure truste in God, with repentance, confession to him, and contrition. Finally, let vs accept them as gentle scourges, a fatherly chastysment, gynyng hartie thanks for them, that they tende to our ioyfull and comfortable end: and also let vs be so firme and constant, (that whatsoeuer terro or trouble do shewe him selfe vnto vs,) that we do
not

not faynt in our true fayth. What a
 number of enimies hath the Gospell Psal. 9. 24
5. 6.
 had from y^e beginning, that God hath
 punished, caused them to be lost, to bee
 consumed and perish with great my-
 serie, and little or none the memo-
 rie that is had of them. But those which
 were in fayth, and did perseuer con-
 stantly in the trueth, and did not se-
 perate them selues from the Lord, doe
 remaine in eternall memo-
 rie before him in hys heauenly habitation. In Gen. 4. &
13.
1. Paral. 10. 2.
& 1. 4. 13. & 2.
3. King. 22.
& 24.
4. King. 19.
& 5. 3. 21.
& 1. 16. & 2.
& 24. 5. 9.
15. & 2.
& 25. & 7.
8. & 9.
 olde tyme, what became of Caine,
 Membroth, Saule, Senacherib: and
 also of many others that were y^e Em-
 perours of Rome. What was the
 end of Herode, Achaz, Antiochus, A-
 chab, Zedechias, and many others of
 their tiranicall fellowship, that perse-
 cuted the faithfull Prophets and chil-
 dren of the Lord: what was the end
 of all these furious fellows: Surely
 by the true scriptures it is made most
 manifest, that they were all vtterly
 destroyed, by the same worde of God,
 for whose trueth they persecuted hys
 people. Wherefore let vs not dismay
 our

An excellent comfort,

Sap. 6. & 4.
6. 8. & c.

our selues, be faint harted, noz weake
in mynde, how mightie & magnificall
so euer they show them selues, that so
persecute vs : bycause that God who
doth and will defend vs, muche more
mightie thē they are. And those migh-
tic monsters wil he make the vessels
of his wꝛath, and destroy most migh-
tifully. Let vs with all bening humi-
litie follow y^e exāple of Iesu Chꝛist,
so that if we be persecuted euen vnto
the death with most vilest persecuti-
ons, let vs not be troubled at all, but
be assured that the lasse day, we shall
resuscitate & ryse agayne in immor-
talitie, & incorruptiō, with the pꝛince
of pastors Iesu Chꝛist our Lorde : by-
cause y^e he him selfe is the resurrecti-
on, he shall quyen our mortall bo-
dies, by his spirit y^e dwelleth in vs.

1. Pet. 5. &
3. 4.

Rom. 8. & 11

Psal. 93. &
6. 3.

Eze. 7. & c
Psal. 102.
& 19.

Although that sometimes we be so
euil intreated by our enemies, wth ma-
ny kinds of calamities, yet let vs not
thinke that God is a sleēpe, or hath
in any poynt forgotten vs : but be we
all fully assured, y^e he will not close an-
eie noz winck on whit, but wil watch
alwayes

altoaies to keepe, saue, and deliuer vs
 to y Israelites. Although their halles
 or house of audience and iudgement,
 (grounded vppon vnrightuousnes)
 where they most graeuously heare,
 condempne and iudge the faithfull
 for confessinge and professinge the
 truthe (come downe from Heauen) Psal. 37. 80
 be neuer so fully fraughte wth cursed 12. 13. &c.
 cruelties, yet what then they are to
 no purpose at all: for that our father
 which is in heauen, hath such an au-
 ditory, as also farre passeth theirs in
 all poyntes as is possible, where as
 we may fully assure our selues that
 he will sit in iudgment, and confound
 their deuises, who wil ese our griefs,
 and condempne our condempnoys, al-
 loting them their porcions among the
 scribes and pharases and hipocrites.
 And wheras he our mighty god hath Mat. 23. 80
 chosen his church, his faithfull people, 29. 30. &c.
 & appoynted the to iudge & condempne
 the impious and vngodly which now
 are their condempnoys as it is writ,
 by S. Mat. Wherefore wth patience let
 vs beare and suffer our present con- Mat. 19. 80
 demnation, because in time to come 28.

we

An excellent comfort,

**We may iudge our condempnōs, for
by that truthe which now they con-
demne in vs, they remaine for euer
condempned.**

**Psal. 3. & 1.
2. 3. & 6.**

**Let not vs meruell at the perse-
cutozs whiche at these dayes doe
trouble vs, noz yet at the innumera-
ble number that rise against vs, ney-
ther let vs faint noz feare to see that
we are in number nothing to be com-
pared against them: Let vs content
our selues onely (and thereby be en-
couraged) that we are acceptable to
God, and y^e he hath looked vppō vs in
Chzist, for whose sake we ar alwaies
in fauour with him.**

**Iud. 8. & 22.
23. 24. & c.**

**By the same way that we do passe
many saynts haue passed befozs vs.
All the faithfull (sayth holy Iudith)
haue bin acceptable to God, and pas-
sed by many tribulations.**

**Gen. 4. & 8.
Gen. 9. &
22. 25.**

**Righteous Abel was persecuted and
killed by his brother Caine: Noah
was mocked of his sonne Cham:
Sem, how was he afflicted.**

**Gen. 12. &
6. & c.
Gen. 13. &
14.**

**What a number of troubles did A-
braham suffer, who was faithful and
the**

the father of all beleauers : How was
 Loth, tormented and afflicted in So- Gen. 19. 88
 dome : what sorowes suffered Iack, 4.5. &c. 82
 when his father went about to sacra- 22. & 6. & 7
 fise him : what persecution did Jacob Gen. 22. in
 suffer by his brother Esau : what an all.
 innumerable number of noysom trou- Psal. 28. &
 bles did Moyses suffer, bycause hee 5.7.8
 was saythfull to God : Dyd not the Iudge. 16. &
 foolish Philistians afflicte Samson so 12, 21. &c.
 sore, that they put out both his eyes : Iob. 3. 4. 2.
 That holy and iust man Job, was not in all the
 he terriblie tormented and troubled, Chap.
 both of friendes and foes : was not 3. King. 17.
 the Prophet Elias wonderfully ber- & 4. &c
 ed and persecuted by cursed Quene 3. King. 19.
 Iesabell, and wicked King Achab by : & 2.3.4.
 vngodly husband : what troubles was
 there, that King Dauid (so beloued of
 God) was not subiect vnto : how the
 Prophets were murdered, the Apo- 1. Sam. 19.
 fles persecuted and killed, all y^e scrip- 20. 21. 22.
 tures doe declare. Howe brauely dyd
 the diuill, the world, and the flesh, be-
 stirre their stumps stobernly to strike
 and beate downe Iesus Chzist, tyll
 they had taken away his lyfe, yet for

Osee. 13. &

4.5.

5.12. 5.13.

5.14. 5.15.

5.16. 5.17.

5.18. 5.19.

5.20. 5.21.

5.22. 5.23.

5.24. 5.25.

5.26. 5.27.

5.28. 5.29.

5.30. 5.31.

5.32. 5.33.

5.34. 5.35.

5.36. 5.37.

5.38. 5.39.

5.40. 5.41.

5.42. 5.43.

5.44. 5.45.

5.46. 5.47.

5.48. 5.49.

5.50. 5.51.

5.52. 5.53.

5.54. 5.55.

5.56. 5.57.

5.58. 5.59.

5.60. 5.61.

5.62. 5.63.

5.64. 5.65.

5.66. 5.67.

5.68. 5.69.

5.70. 5.71.

5.72. 5.73.

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5.76. 5.77.

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5.80. 5.81.

5.82. 5.83.

5.84. 5.85.

5.86. 5.87.

5.88. 5.89.

5.90. 5.91.

5.92. 5.93.

5.94. 5.95.

5.96. 5.97.

5.98. 5.99.

5.100.

all y they remained vnpossessed of his death, for that he him self triumphed alwayes ouer that, & so passed to hys kingdom, where he reigneth in glozie with all those hys members, which haue followed him, sithens the beginning, in crosses of passion and persecution: And therfore though we be but a little flock, let vs be firme & cōstant till the end w patience, for that Iesus Chzist is our onely victorie and victor. So y although our aduersaries be neuer so many in number, & of neuer so great a degree in the world, yet of necessity they must perish & passe after they: for fathers which persecuted the Prophetes, Apostles, and the rest the saythfull seruants of God. They doe not presently see any thing of all this, they doe neither see our glorification, nor their own perdition, & yet the scripture doeth discover the same both to vs & them. Whereby we may be as sure both of the one and the other, as we be of their cruell persecutions which we suffer. Whereby doe they pluck the iust iudgement of God with

vengeance

vengeance and ire vppon their owne heads, So, that they shal feele his heauie displeasure, and in the end shal see our blessednes now couered wth mourning, & their owne perdition & damnation now couered with pagaine and popishe pleasure. For p^{ro}ofe whercof, let vs peruse that which is w^{ri}tten in the booke of wisedom as foloweth in the next Chapter.

An end, vvith a true declaration vvhat the being shalbe in the end, as vvell of the saythfull as the reprobate.

The xxxv. Chapter.

When (sayeth the wyse man) Sap. 5. & 13
2. 3. 4. & c.
shall the rightuous appere
with great constancie, befoze
those which did persecute the,
and those wicked ones seeing the rightuous,
shall be tormented with great feare and horroz,
and shal be astonied to see them saued,
& them selues without any hope thercof.
Soze sighing for sorow,
and their mynds full fraught
Æ. y. with

An excellent comfort,

with bitterneſſe, ſaying beholde, theſe
are they which ſometimes paſt, we
mocked and ſcoꝛned & againſt whom:
we made ſonges and ſonnets of great
diſhonor as we thought, and we, in-
ſenſed with errors accompted they:
lyues and doctrine foꝛ fond ſoꝛiſhnes,
and procured their ſpoiles with ſpyte
moſt ſpitefull. Yet we may ſee them
heere accompted among the children
of God, and haue their parte with his
ſainctes. But we haue gone a ſtray
farre from the way of truth, the light
of rightuouſnes hath not lighted vs,
noꝛ the ſonne of vnderſtanding hath
not ſhyned vppon vs, we were wri-
ed in the way of wickednes and wal-
ked in by pathes, and did not know
the way of ꝑ Lord: what hath pryde
profited vs: oꝛ what wealth hath our
woꝛldly riches & arrogancie wrought
vs. All theſe things haue paſſed away
as a ſhadow, as a coꝛreo that runneth
poſt, oꝛ as a ſhippe that ſayleth on the
ſeas full before the wynde, and no
print oꝛ pathe are ſene when thee is
once paſſed. So that we as ſome as
we

we were boꝝn, weꝛed weak, and noꝛ
we can shewe no signe of vertue the
whiche is accoꝝdyng as a spꝛicall
friend of this translator did wꝛite in
his absence, (as an olde pꝛouerbe) vꝑ
pon the first page of the coppie here
of. As foloweth.

Who so beleueth as he is borne in hande,
Foroꝛverth in the Sea, & soꝛverth in the sand.

It may bee iudged he ment this text
(foꝛ that it is so with the wicked) but
to the purpose, if doeth not greatly
degreſſe from the meaning of y^e wꝛse
man who sayeth further, the wicked
are consumed in their wickednesſe,
and their hope is as the dust oꝛ chaffe
whiche the winde scattereth abꝛoade,
oꝛ as the remembrance that a well
guessed host hath of euery guest that
commeth to his house, which can not
be possibly. But the righteous shall
liue foꝛ euer, their rewarde shall bee
in the woꝛld, & the highest shall haue
charge ouer them. Wherefoꝛe they
shall receiue a kingdome of honoꝛ, and
a beautifull diadeame at the handes
of the Loꝛd. Foꝛ he will couer them

Sapi. 5. & 6.
6. 7
Psal. 1. & 5.

An-excellent comfort,

with his right hand, & wil defend them
with his holy arme as with a shield.

Here we may see that those which
now persecute vs for the truth, shalbe
forced and dzyuen to confesse them
selues incensed with errors, & losse,
allowing the cause, for which so cru-
elly they persecute vs. And therefore
sith they shal allow our rightuousnes
and truth in such maner, & cōdempe
them selues and their doinges for
wicked and vnyuste. And sith it is
so manifest a testimony, that our cause
is such now, as they shal confesse to
be true and iust then: And that now
we be such by Christ as they shal see
vs then. And also for that we shal
be equall parteners in cōmune with
the Sainctes alreadie gone before vs:
Let vs (dearely beloued) perseuer al-
wayes in Iesus Christ and his truth,
without fayntyng or fearyng till we
haue obteyned hys eternall kingdom:
bicause the Sainctes our byetherē are
gone before vs, and doe tarrie tyll
the tyme that we and the rest doe
come and sit by the number that God
hath

hath appoynted, and that then wee
might togyther enioy (and reioyce of)
the riches and possession of the same,
with Iesus Christ who is there, alrea-
die abydyng to crowne vs with cele-
stiall glorie for our victoꝝy. Verry short
are the pleasures and prosperities of
our aduersaryes, as they shall then
gyue testymonie, (accoꝝdyng to the
saying of the booke of Sapience) but
much moꝝe shorter are our troubles
and aduersities, (as the holy Ghost
gyueth testimonie by the Prophet,
Esay,) hee sayeth they are but in-
mentarie. And also, he sayeth fur-
ther (to hys people) I will leaue thee
a little, sayeth the Lorde thy God.

Sap. 5. & 7.
8. & c.
Esay. 54. & c.
7. 10.

But with great mercysfulnesse I wil
receyue thee agayne, a little, (as it
were a moment or þe tyme of twink-
lyng of an eye) in indignation I wil
hyde my face from thee.

Yet I haue pittied thee with mercie
sempiternall, sayeth the Lorde thy
Redeemer, for although the moun-
taynes shoulde remoue, & the balleys
shoulde tremble and fall downe, yet

X.iiiij.

shall

An excellent comfort,

shall not my louing kyndnesse be remoued, nor the bond of my peace shall not fall from thee. Here God doth confirme vnto vs, that all our tribulations indure but a moment, and that his mercy and peace with vs is sempeternall. And although y all thyngs in the world doe perish, yet his blessed promyses vnto vs shall neuer haue end. Therefore let vs not change the mercie and peace of God which is eternall, for the prosperities of y wicked world which are shorfe, and so so-
dainly passe away. Let vs content our selues though they florish neuer so al la flanta and gallantly, that are of of the world. Let them reigne lustily, for that the moze high they arise and clyme against God, so much the greater will be their fall at length. The holy Ghost sayeth by the mouth of the
Prophet Dauid, the wicked shall flourish as the greene grasse, and so shall all the works of iniquitie, but sodeinly after shall they perish together for ever. The prosperitie which they passe in, is but a slumber, in awakyng
out

Psal. 90. &
6.7.

out of the same, they shall see themselves perishe, without the view of armes or handes to touch them. If we fortune to fall into any other kinde of aduersitie, as by mischance to be mayned in our flesh, to be sick, oppressed with pouertie, or banished into exile, yea, or otherwise punished for hate the world hath vnto vs. Let vs consider that it is but the louing chastisement of the Lord our father, who doth and will scourge and correct euery sonne that he receueth, as befoze is sayd sufficiently.

And sith all and euery kinde of calamitie that happeneth or can come vnto vs is momentary, let vs suffer the same with patience and thanksguying, and put our sure hope and trust in god, who hath sworn wil he neuer be so angrie that he will take away his mercy from vs, but at all times powze it vpon vs abundantly.

And therefore for that he is our father by Christ for euer, let vs like louing children, be faithfull vnto hym accordingly in all times and places.

A. v.

W. v.

Esay. 29. 2.

Psal. 75. 82.
9. 10. 12.

Esay. 54. 82.
10.

¶ An excellent comfort,

Bycause that after lyfe losse for hys
loue, and the conquest so ouercome,
we shal fynde lyfe in him, whole, safe,
and sound, free from all kynd of daun-
gers of calamitie, and from all kynds
of grief or annoy. And shal hear from
his holy mouth, the words wherewith
he wil receiue all that be his: saying,
to all and to euerie one of vs, I am
contented with thee myne owne good
seruant, bycause thou haste continued
faithfull vnto mee ouer much. Enter
into the ioye of the Lord which hath
bene prepared for thee from the be-
gynnyng. The God of all grace who
hath called all hys chosen by Iesus
Christ to his eternal glorie after that
they haue suffered a little time of per-
secution and affliction, doe make you
all perfecte, and doe incorporeate and
establishe you in him selfe. To whom
be all Emperie, rule, dominion, pow-
er, laude, praise, honoz, and glorie,
for euer and euer, worlde
without ende.

Amen.

FINIS.

Mat. 25. 30
34

2. Pet. 5. 32
30

THE

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A TABLE OF

all the Chapters in this
Booke.

- O**F the will of God, an entry in-
to the comfort, vvith a perswa-
sion to knowv the will of God
perfectly. Cap. 1. Fo. 9.
What we vvere before our be-
ing reduced to God. Cap. 2. fo. 11.
Of our blindenes in times past. ca. 3. fo. 15.
Of the loue of God, and of our calling, &
the cause thereof. cap. 4. fo. 17.
Of the cause of our callinge and redemp-
tion. cap. 5. fo. 20.
Of our iustificatiō by the rightuousnesse of
God. &c. cap. 6. fo. 22
Of an excelent comfort by the loue of god.
cap. 7. fo. 25
Of the cause of Christes comming, and of
the fruites of christians. ca. 8. fo. 30
Of a great cause of comfort, by reason of
the crosses of Christ. ca. 9. fo. 34
Howv that the estate of Iesus Christ is com-
mon to the faithful, and dothe exhort vs
to an excelent comfort. ca. 10. fo. 37
Of the prouidence of God for them which
are called. &c. cap. 11. fo. 42
Of the propertie of persecutours, vvith a
perswasion to pacience. cap. 12. fo. 47
An excelent comfort to the afflicted.
cap. 13. fo. 50
Of

THE TABLE.

165

Of gods exceding loue, greatly to the comfort of his people. cap. 14. fo. 55

Of Purgatory, and the causes thereof, &c. cap. 15. fo. 58

A great comfort to the christian, with a terrible threate to the vngodly & vvicked. cap. 16. fo. 61

An inuectiue againste the wicked, vvith a merueilous comfort to the godly christian, &c. cap. 17. fo. 65

Of pacience, and an exhortation therevnto, &c. cap. 18. fo. 70

Hovv that good experience, bringeth forth hope, and of a shadowve of certaine persecution. cap. 19. fo. 75

A pure prooffe vnto vs, that vve are beloued of God in our greatest griefes, &c. cap. 20. fo. 78

A persvasion to trust onely in God, and to auoyde all vain trust had in any humaine helpe, &c. cap. 21. fo. 83

Hovv vve ought to be instructed in truth & veritie & to haue no confidence in mens tradicions. cap. 22. fo. 90

Vppon vvhat condicion God receiueth vs, vvith an excelent comfort to the christian, &c. cap. 23. fo. 96

An excelent kyndely and comfortable persvasion of the faithful to reioyce in any calamitie, &c. cap. 24. fo. 101

The maner of part of persecutiō in *Spaine*, vvith a comfort against the like.

Cap. 25. fo. 106

A true

THE TABLE

- A true Simylitude of the true church &c.
cap. 26. fo. 112.
Of predestination and of glorification there-
by. &c. cap. 27. fo. 119.
Of the mightie power, and exceeding loue
of god. cap. 28. fo. 124.
An excelent comferte againste the feare of
death, vvith a confutacion of his povver,
&c. cap. 29. fo. 129.
Of the cause that Christ dyd feare death, &
hovv constant diuers Martirs haue beene,
sithens in their martirdome. ca. 30. fo. 133.
Of the goodnesse of God in our defence, a-
gainst our persecutours, &c. ca. 31. fo. 140.
A merueilous comfort to those that are af-
flicted, either by fire or othervvise.
cap. 32. fo. 147.
An entery into the conclusion, vvith many
godly exhortacions. cap. 33. fo. 152.
Very godly exhortacions for all men that are
afflicted, and also for those vvich are in
prosperitie. cap. 34. fo. 157.
An ende, vvith a true declaracion vvhat the
being shall be in the ende, as vvell of the
faithfull as the reprobate. cap. 35. fo. 162.

FINIS.

VR

